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POETRY.

From the British Magazine.

THE DAILY PRAYERS.

Dear in their hallowed calmness are those hours,
Our daily refuge from low thoughts and cares;
When, soft as on parched earth drop summer showers,
Fall on the soul the Church's soothing prayers.

Light Pleasure, lordly Pomp, ride prancing by,
With their gay banners to the breeze unfurled,
Eyeing askaunt, in bitter mockery,
The Church oasis 'mid the desert-world.

Ride on, bright train! Ye cannot mar the peace
Which the world gives not, nor may take away;
The deep pure rills, whose flowings never cease,
Strengthening our Mother for her trial-day.

Ye may not taste! And those sweet tones of love,
Dear to the weeping mourner's inmost heart,
Christ's gracious absolution, sealed above,—
What for their preciousness care ye? The smart—

The agonizing smart of deep-felt sin,
That fearful load the Lord alone may bear,
Hath never thrilled *your* scoffing hearts within;
No contrite sighings unto God are *there.*

But you—ye few and faithful ones!—kneel on:
Heed not the mocking world; but still implore
Her scorned Redeemer o'er her heart of stone,
His baptism of saving grace to pour.

Kneel on! for daily, in the holy aisle,
The little band of worshippers shall greet
Some brother, turning from the world's false smile,
The Lord, in his own sanctuary, to meet.

Kneel on!—yet not in heartless worship kneel,
The formal off'ring of the Pharisee;
Nor faint, sad heart, though conscience' sting thou feel;
Kneel humbly still—thy Saviour pleads for thee!

H.

From the British Magazine.

THE PARSONAGE.

(Concluded.)

It was perfectly in accordance with Hooper's avowed principles to let his see be plundered until it scarce afforded him the means of decent subsistence, although there is some reason to think that he flinched when subjected to the operation of the system he recommends. His two bishoprics were indeed pillaged shamefully; and yet he considered these entertainment matters of duty. Cranmer also kept an ample table; and the charge that he did not do so was considered one likely to bring him into disgrace. Henry sent the informer, Sir Thomas Seymour, on a message to him at his dinner hour. Three tables seem to have been customary in the archbishop's hall. He found "four principal messes of officers," and abundant accommodation both for household servants and strangers. Such splendid hospitality, he acknowledged, he had only seen surpassed in the king's palaces; and Henry exclaimed, "Ah, good man, he spendeth all that he hath in housekeeping!"

The example he followed in imitating the festivities of Warham can have been scarce more congenial to his temperate habits than to the severe asceticism of his predecessor. He handed it down, however, to Pole and Parker, the latter of whom supported the dignity of his position surely on principle, for never yet did bishop more steadily court retirement, put rank far from him, and affect the shade. It is not with a view of applauding the time selected, nor expressing any admiration of miscellaneous conviviality, but of illustrating the means which men of no common intellect considered as best qualified to keep up kindly correspondence between equals and inferiors, and the example which, as bishops, they wished their clergy to imitate in their degree, that the following extract is taken from the life of Parker:—

"On this Trinity Sunday, whereon the said Curtis was consecrated, the archbishop made another most noble feast, which might justly be called convivium archiepiscopale when an archbishop of Canterbury invited an archbishop of York to be his guest. There were present besides this said archbishop elect of York, Horne, Bishop of Winchester; Ghest, Bishop of Rochester; and Curtis, aforesaid, of Chichester. At the lower tables sat all the ministers and servants whatsoever, even the children that belonged to that church, that they might remember the pious institution of the said King Henry.—At the remotest tables, but in the same hall, in sight, sat the poor of both sexes of the hospitals of St. John and Herbaldown; that, by looking on them while they were feasting, these archbishops and bishops might, in their present height, remember the merciful God that had wrought great deliverances for them, and had brought them to that state out of their former dangers and calamities, while they themselves were poor and distressed, as the pious archbishop meant by so placing them."

These habits were sustained with various degrees of profusion by succeeding primates; and there is something very touching in the whole of Laud's reply to the republicans, who wondered how he, the Archbishop of Canterbury, could be poor. Like Hooper, he "pursed nothing," having always expended, periodically, in feasts, endowments, and repairs, the entire residue of his income. The same practices they expected their suffragans and clergy to imitate in their several grades. Scrambler classed together the chief duties of a prebendary as comprised in residence, hospitality, and preaching. Parker was most anxious to keep a body of resident canons and prebendaries at Canterbury, that there might be no deficiency of entertainment for strangers. Whitgift was equally zealous in the same cause; but the former, inquiring after the housekeeping of the parochial clergy, in 1561, "whether they be married or unmarried, and how many of them do commonly keep hospitality," "non residet," or "alit familiam," was the forlorn reply.

However, the better sort of them, such as Bernard Gilpin, found opportunities of mingling with their flocks:—

"At home, his daily care was for the discharge of his ministry, and provision for the poor. Now, there was in this town of Houghton a street of poor people: for their relief he took order, that every Thursday through the year a very great pot should be provided, full of boiled meat, purposely for the poor; and not at Houghton alone, but even wheresoever opportunity presented itself he was careful for the poor, insomuch that by the common consent of the country people he was styled a father of the poor......at his table he usually fed many poor persons."

The less wealthy clergy effected the same ends, without frequenting the ale bench, or providing the entire entertainment. Richard Kechyn was a thorough-going conformist parochial clergyman, in the neighborhood of Bocking, in 1564. The advantages which he noticed in the processions of the Rogation Week, which had given great offence to some of his puritan brethren, were these: "that the poorer women that lacked work, the last week, were glad of the relief that was accustomably provided for them; and that the substantial men took part with them in it."

Hooker appears to have observed the same practice from the same motive. "He would by no means omit the customary time of procession, persuading all, both rich and poor, if they desired the preservation of love and their parish rights and liberties, to accompany him in his perambulation." Herbert, who carried the manners of a courtier into the desert of Salisbury Plain, adorning the doctrine of God, his Saviour, observed the rites of hospitality in his parish quite in the elder style.

"The country parson, owing a debt of charity to the poor, and of courtesy to his other parishioners, he so distinguisheth, that he keeps his money for the poor, and his table for those who are above alms; not but that the poor are welcome also to his table, whom he sometimes purposely takes home with him, setting them close by him, and carving for them, both for his own humility and their comfort, who are much cheered by such friendliness. Having thus invited some of the parish, he taketh his times to do the like to the rest; so that, in the compass of the year, he hath them all with him."

Twenty similar indications will present themselves to the memory of every one familiar with the Church and Churchmen of the sixteenth and seventeenth centuries, showing that they looked upon hospitality as a religious duty, which, as ministers of religion, they were especially bound to exemplify and practise. The old English house was the result of such manners as these; and if restoring the style of parsonage to what it was when wives and families were restored to the English clergy could bring back the pastoral feeling to its former standard, and woo the poor man from dissent and disaffection to love and confidence in his proper guide, never might another rectory be built in another style. Let the deep barge-board overshadow its gables, and let its oriel windows mark it as the Church's heritage, and its hall be spacious in proportion to its size; so the poor man may now and then forget for an hour beneath its roof the many woes of poverty; so the brightest spot, in an age of darkness, should cease to be the darkest in an age of light.

If all this could be accomplished by the means proposed and the wounds inflicted by covetousness, disaffection, lapse of time, and change of manners, thus readily healed, they would form a better panacea than the writer imagines. Yet they seem so well adapted to revive some modification of hospitable habits, without infringing too much on established customs, that he wishes every parsonage had a hall, where the poor of the flock might be welcome. Poverty in the pastor may in some instances be a full and sufficient excuse for withholding such entertainment; but where money can be found for public charities, it may for private benevolence. In a parish of 2000 inhabitants, if the incumbent were to invite such as he might judge expedient, each month, to a dinner that should cost a guinea, he would probably entertain, in the course of the year, all whom he would expect to benefit,—the aged, the convalescent, and the unemployed. This he might do, then, without the necessity of introducing them into his apartments, and might find it an opportunity to say what might be remembered, even if he did not, like Father Latimer, desire his servant to "pose them in the Lord's Prayer." It is true that this would be an innovation in the parochial system. It is not very common for clergy to entertain their farmers, still less their tradesmen, at their table. The scenes of excess sometimes presented at club-dinners, and similar occasions, where the clergyman is often an invited guest, make him hesitate as to the propriety of accepting the invitation; and no one, except as official taster of the broth to some charitable institution, eats with objects of charity. The condescension, it is said, would be misunderstood, provoke liberties, and be expected from others. Custom has abridged the length of tables, and the salt stands at the head. They whom you invite must be received on a footing of equality; and so receiving them, you would help on the ruinous process which is stirring up the dregs of society and threatening to obscure all the purer and more brilliant portions. In fact, many of the persons alluded to would not contentedly be received as inferiors, and prefer entire pretermission. Well, in this case, the parish priest is exonerated—their pride, not his selfishness, excludes them; but, be it remembered, the laborer and mechanic has no such scruples; and is there yet no way in which they can be brought into personal and affectionate intercourse with their pastor? Let him visit their cottages; the *men* are all out at work; their shops, they are waiting on customers; let him go at night, they are weary, and retired to rest; on the Sabbath, the lungs and frame of any ordinary man would soon sink under the public and parochial employments of such Sundays, even if the training of the poor children did not require his superintendence in all the spare time of that day. Is, then, the last chance to be thrown away of leavening the lower classes with good feeling to the Church, a desire for its welfare, a rejoicing in its abundance? Surely he who feels an instinctive repugnance to the trial, circumstances being tolerably favorable, should ask himself whether he has dedicated his life to God with that entireness which his duties demand.

However, without lingering on a topic on which there will be differences of opinion, and admitting that possibly the Reformers may have been as much mistaken on the subject of hospitality as we suppose they were on usury and observance of Sundays, there remain other reasons for the selection of a peculiar style in parsonages. Gibbon, commenting on the oriental saints with that bitterness against the faith of Christ which pervades every page of his seductive work, ascribes that want of sympathy which has been too often exhibited by Churchmen in power, to the habit they had acquired of attaching such vast merit to self-inflicted severities as made them insensible and unpitying to the frailties and sufferings of others. Whether habitual rejection of the good things which heaven assigns us may or may not be a morbid exhibition of religious feeling, it can certainly only be practised by those who have comforts to reject; and if there be any thing in Gibbon's notion, it would be a supplementary argument for giving the minister, who should be merciful, as well as faithful, domestic comforts; and "neither poverty nor riches." Above all, a house which should not tempt him to luxury by a splendor disproportionate to his income, nor induce him too much to frequent the tables of others by his discomfort; a garden which should invite him to make his relaxation such as no fastidiousness could complain of, and a general impression on everything about him that it is the Church's property, and he is a priest, holding it by right of his office.

COMMUNICATIONS.

For the Churchman.

THE RULE OF FAITH RECOGNIZED BY THE PROTESTANT EPISCOPAL CHURCH.

When so much is *said* now-a-days about "Reformation principles," and so little *thought* about them, it may be of service to our brethren to lay before them distinctly some of the *evidences* of the character of the English Reformation. "Unless I greatly mistake," says Mr. Faber, "the *direct* purpose of the Anglican Church in her goodly work of self-reformation, was not so much *to run counter to the Church of Rome, as to return to the Catholic Church of primitive antiquity.* From this purpose sprang, no doubt, her protest against the Roman Church; nor, in the way of cause and effect, could it be otherwise. But still *her censure of Rome,* however just, was the *incident* only; *her return to Catholic antiquity* was the *principle.*" Her return, therefore, to Catholic antiquity, was the grand "reformation principle" of the English Church. Now, in regard to the Rule of Faith in particular in the ancient Church, what was it? We answer, Scripture was the sole rule of faith, as interpreted by the Church. In proof of *this fact,* we adduce the positive testimony of Vincentius Lirinensis: He says, in chap. I. of his Commonitory, "I have been at great pains, and often made it my particular business, to consult very many persons of the highest rank for piety and learning, about a certain general rule to distinguish the true Catholic faith from the depravations of heresy; and after repeated inquiries, the sum of all their answers amounting to this: That if I, or any other Christian, would discover the artifice of growing heretics, and keep out of their snares, and continue perfectly sound in the right faith, the way, by God's grace, is to secure it upon these two foundations:* 1st. Upon the authority of Holy Scripture; and after that, upon the tradition of the Catholic Church."—And he explains himself more fully, at the end of his second Commonitory—"I have already observed, that it was the constant way of old, and continues to be so to this day among the Catholics, to prove the orthodoxy of their faith by these two rules: first, by the authority of the divine canon; and secondly, by the doctrine of the Catholic Church; not as if the canon of Scripture was not in itself a sufficient and adequate rule in all things necessary to salvation, but because so many have made bold to interpret the sacred text according to their own caprice, and thereby have pestered the world with such swarms of opinions, that men hardly know what to believe. For this reason, therefore, it is necessary, *That we should make the sense of the Church our only rule to go by for understanding the sense of divine Scripture;* in those articles especially which are the fundamental doctrines of the whole Catholic faith. I have asserted likewise, that in the same Church, *antiquity* and *universality of consent* are the two things we ought to have a special regard to, for fear that by breaking off from the whole body of the faithful, we join in with the schism of a part; or by falling off from the ancient religion, we fall headlong into the whimsies of modern heretics."

Our object is now to show, *from evidence,* that the Anglican Church "in her return to the Catholic Church of primitive antiquity," at the glorious Reformation, did espouse, as her rule of faith and principle of action, "the Bible,† and the Bible only," as interpreted by the universal consent of the primitive Church. The English Church thus speaks in her canon of 1571: "Especially shall they (preachers) be careful never to teach aught from the pulpit, to be religiously held and believed by the people, but what is consonant with the doctrine of the Old and New Testament, and collected out of that very doctrine by the Catholic fathers and ancient bishops. Canons (in Latin) of A. D. 1571, framed by Archbishop Parker, Bishop Jewel, and the other bishops, 3d April, 1571. Let us hear what says Bishop Jewel, the author of the celebrated "Apology of the Church of England," than which no book, says Dr. Hook, excepting the Common Prayer and the books of homilies, has received a greater share of public sanction and authority in the English Church. It is quoted in the canons. The whole plan of this work is an appeal to Catholic tradition and primitive consent against the innovations of the Church of Rome, and any selection of passages rather diminishes the force of his whole train of reasoning. In answer to the charge of innovation by the Papists, he undertakes to prove, "that not obscurely and craftily, but *bonâ fide* before God, truly, ingenuously, clearly and perspicuously, we teach the most holy Gospel of God, and that the ancient fathers and the whole primitive Church are on our side, and that we have not without just cause left them, the Romish divines, and returned to the apostles and *the ancient Catholic fathers.*" Again he says, in his good old English, "*We, for our part, have learned these things of Christ, of the apostles, of the devout fathers; and doe sincerely with good faith teach the people of God the same.* Jewel's Apol. III. 1. 3. . . . . . . *This one thing are they never able truly to say, that we have swarved, either from the word of God, or from the apostles of Christ, or from the primitive Church. Surely we have ever judged the primitive Church of Christ's time, of the apostles and of the holy fathers, to be the Catholike Church.*" IV. 9. 2. . . . . *From the primitive Church, from the Apostles, and from Christ, we have not departed.* V. 12. 2. . . . . . *We are come, as neere as we possibly could, to the Church of the apostles, and of the old Catholike bishops and fathers—and have directed, according to their customs and ordinances, not only our doctrine, but also the sacraments and the forme of Common Praier.* VI. 16. 1. . . . . . *For we thought it meet, thence to take the patterne of reforming religion, from whence the ground of religion was first taken; because this one reason, as saith the most ancient father Tertullian, hath great force against all heresies: Looke whatsoever was first, that is true; and whatsoever is latter, that is corrupt.* VI. 16. 2. . . . . . *We have searched out of the Holy Bible, which we are sure cannot deceive us, one sure forme of religion, and have returned againe unto the primitive Church of the ancient fathers and apostles, that is to say, to the ground and beginning of things, unto the very foundations and headsprings of Christ's Church.* Recapitulation of the Apology, edit. 1611. All this is perfectly in accordance with the memorable challenge of Bishop Jewel to the advocates of Romanism. After enumerating the chief points of difference between the friends of the Reformation and the advocates of the Romish corruptions, he boldly says, "If any man alive were able to prove any of these articles by any one clear or plain clause or sentence, either of the Scriptures, *or of the old doctors, or of any old General Council, or by any example of the primitive Church,* I promised them that I would give over and subscribe unto him."

Here then we have the principle of the Reformation brought out in bold relief: according to the canon before cited, and the tenor of Jewel's Apology, referred to by the Church of England, as her own Apology, *that principle* was, the highest reverence for the primitive Catholic Church, as the authorized interpreter of holy Scripture. The Anglican rule was, *quod ubique, quod semper, quod ab omnibus creditum est.* We challenge the denial of this *fact.*

But we have further *evidence.* Hear the testimony of the great Casaubon: "*I could wish, with Melancthon and the Church of England, that our articles of faith should be derived from the fountain of holy Scripture, through the channel of antiquity. Otherwise, what end will there be of perpetual innovation?*" Ep. 744. (ad Heinsium.) "*If I am not greatly mistaken, the soundest part of the whole Reformation is to be found in England; for there, along with the study of essential truth, flourishes also the study of antiquity.*" Ep. 837. (ad Salmas.) "*The king and the whole Church of England pronounce, that they acknowledge for true, and at the same time necessary for salvation, that doctrine alone which, welling out from the fountain of holy Scripture, has been derived through the consent of the ancient Church as through a channel down to the present times.*" Epis. 838. (ad Perron.) "Thus rationally and soberly," observes Mr. Faber, "theologizes the truly apostolic Church of England; and those moderns know little either of her principles or of her practice, who would expose her to the scoffs of such writers as Dr. Wiseman and his Romish brethren, by exhibiting her as the advocate of all the wildness of insulated and uninformed private judgment; as if she made every man, qualified or unqualified, his own prophet and his own church. Truly, in the hands of such a company of preachers, the city of God would indeed become a Babel, a city of confusion!"

But we have farther *evidence* still. Ay, come forward, ye glorious "witnesses of the truth," ye Cranmers and Ridleys, ye martyr-reformers, and speak once more, in words of truth, to your sons in the faith of the Gospel. Listen to the challenge of Cranmer to his popish adversaries, a very short time before his martyrdom: "Wherefore by your own description and rule of a Catholic faith, your doctrine and teaching in these four articles cannot be good and Catholic, except you can find it in plain terms in Scripture, *and old Catholic doctors, which when you do,* I will hold up my hand at the bar, and say, Guilty. And if you cannot, then it is reason that you do the like." (Answer to Gardyner.) Again the martyr says: "As for me, I ground my belief upon God's Word, wherein can be no error, *having also the consent of the primitive Church,*" vol. iii. p. 3. These were among his last words: "Touching my doctrine of the sacrament, and other my doctrine of what kind soever it be, I protest that it was never my mind to write, speak, or understand any thing contrary to the most holy Word of God, *or else against the holy Catholic Church of Christ,* but purely and simply to imitate and teach those things only which I had learned from the sacred Scriptures *and of the holy Catholic Church of Christ from the beginning, and also according to the exposition of the most holy and learned fathers and martyrs of the Church.* And if any thing hath peradventure chanced otherwise than I thought, I may err; but heretic I cannot be, forasmuch as *I am ready in all things to follow the judgment of the most sacred Word of God and of the holy Catholic Church.*"

Hear *the testimony* of that unflinching Churchman, Bishop Ridley, to the *principle* of the English Reformation: "Saith Vincentius, when one part is corrupted with heresies, then prefer the whole world before that one part; but if the greatest part be infected, then prefer antiquity. In like sort now, when I perceive the greatest part of Christianity to be infected with the poison of the see of Rome, *I repair to the usage of the primitive Church.*"‡

Why were our Reformers burnt? Let Bradford give the answer: "To believe as the Word of God teacheth, the primitive Church believed, and all the Catholic and good holy fathers taught for five hundred years at least after Christ, will not serve, and therefore I am condemned and burned out of hand." Martyrs' Letters, p. 270.

What says Bishop Cheney, who, in the first Convocation of Quen Mary's reign, being then Archdeacon of Hereford, "undertook boldly the cause of the Gospel in a disputation against almost the whole popish synod." What does he say, in despite of Puritans, who surrounded him? "These new writers in matters of controversy, as Mr. Calvin and others, agree not together but are at dissension among themselves, and are together by the ears. Therefore take heed of them; * * * in matters now in controversy, follow them not, but follow *the old fathers and doctors.* Scriptures, Scriptures, do you cry? Be not too hasty; for so the heretics always cried, and had the Scriptures. I would ask this question: I have to do with an heretic; I bring Scripture against him; and he will confess it to be Scripture. But he will deny the sense that I bring it for. How now? How shall this be tried? *Marry, by consent of the fathers only, and not by others.* Good people, I must now depart shortly. Keep therefore this lesson. Believe not, neither follow this city, nor yet 2, 3, 4, 5, 6, 7; but follow you *the Catholic and universal consent.*"—Strype's Annals, 1. pt. 2, pp. 278-280.

We have thus shown by ample testimony of the Reformers themselves, the real, vital, and Catholic *principle* of the English Reformation, and, in particular, the rule they adopted in the interpretation of Holy Scripture,—viz., according to Vincentius, *That we should make the sense of the Church our only rule to go by for understanding the sense of Divine Scripture.*

On the same broad Catholic platform with the English Church, stands the "Protestant Episcopal Church" of our own country. These are sister churches—branches of the same Holy Catholic and Apostolic Church. They are jealous for the honor of each other. They live the same life; they worship at the same altar; they have the same Rule of Faith, and acknowledge the same grand *principle* which at the Reformation in England wrought out deliverance from worse than Egyptian bondage into the glorious liberty of children of God and of his Church. By Holy Scripture and Catholic Antiquity we are willing to be tried—nay, we try ourselves and others. And as Vincentius Lirinensis, by the application of the same rules, ("according to the constant way of old," as he tells us,) discovered the heretics and schismatics of his day, so by the same unerring test, the abominations of popery, and other heresies and schisms, are brought out into clear light before the Catholic eye. They then appear in their true colors. Let us then cherish a veneration for the doctrine of Catholic antiquity—the venerable expositor of the most blessed and life-giving Word of God. Let us not disdain to hold communion with the olden saints of God, who long ago have entered into rest. For they be our brethren; we gain nothing by abusing them, but lose every thing. They were faithful to their trust—true to the death—let us be faithful to ours||—"remembering them" who have handed down to us the Word of God, "following their faith, considering the end of their conversation."

Philo-Cranmer.

Anno Domini 1841.

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* Is it possible to imagine, that at this time, (in the former part of the fifth century,) there should have been a famous infallible judge of controversies fixed at Rome, and Vincentius, though a great reverencer of that apostolic see, know nothing of it? Nay, that Vincentius, in a set discourse about a Rule of Faith, and a preservative against heresy and schism, should not only pass over the Church of Rome, but exclude it, is more strange yet. And yet thus it is; for here he tells us, as elsewhere, that after his utmost inquiries among the best men and the best books, he could meet with no other direction for the security of his faith, but to follow the *holy Scripture as interpreted by the universal Church.* Vide Barrow.

† All persons are not aware that Chillingworth's famous saying, "The Bible, the Bible alone is the religion of Protestants," is in his own meaning, neither more nor less than co-extensive with the ground which the Church of England takes in resting *all obligatory matters of faith, all that is to be believed for necessity of salvation,* on the unrivalled authority of Scripture alone, and at the same time, entertaining *subordinate reverence for pious antiquity.* See Chillingworth—compare ch. 2, § 10, and ch. 6, § 40; ch. 2, § 88-90; ch. 3, § 44, 45. The general misconstruction of his arguments would have been precluded had he entitled his work, The Religion of the Church of England, &c., for that Church alone satisfies the conditions of his theorem.

‡ Soame, in his Hist. of Ref. iii. 28, says it was Ridley's well-known acquaintance with Scripture and the fathers, which first recommended him to Cranmer; and the "result of this honorable perseverance in his studies was a gradual but firm conviction that Popery was the religion neither of Scripture nor of ecclesiastical antiquity."

|| We heartily thank the excellent Bishop of Georgia for impressing upon the minds of his clergy the necessity and advantage of studying the principles of the Reformation; for they are truly Catholic principles, such as that noble Churchman, Dr. Hook, holds dear to his heart, and upon which, as a basis, he "calls to union.§ The fathers of the Reformation were deeply versed in the writings of the ancient fathers; they admired—they loved them.

§ In this note, we take occasion to express our sincere regret at the appearance in the "Churchman" of the two articles under the signature of "Catholicus." These articles appear to us to settle no principle—but to cast us loose upon many opinions and practices which are not Catholic. We would recommend their author to refresh his memory with Article XXXIV., and to bear in mind the sensible remark of Dr. Hook and Professor Sewell—"that we are sons of our Mother, the Church of England, through whose instructions we, who are her children, are to imbibe Catholic truth." See extract from Dr. Hook's letter, in a late number of the "Churchman."

For the Churchman.

MUSINGS AMONG THE MONUMENTS.

NO. IV.

THE TOMB OF EDMUND SPENCER.

As oft reclin'd on Cherwell's shelving shore,
I traced romantic Spencer's moral page;
And sooth'd my sorrows with the dulcet lore
Which fancy fabled in her elfin page:

Much would I grieve, that envious time so soon
O'er the lov'd strain had cast his dim disguise;
As lowering clouds, in April's brightest noon,
Mar the pure splendors of the purple skies.

T. Warton.

There is a peculiar tone imparted to the mind by wandering from cloister to chapel, and from choir to transcept, in an old abbey like this, where the sanctity of death pervades each foot of earth consecrated by shrine or epitaph. Time has flung his antique mantle over all things here, whilst he stands apart and indifferent, as it were, quietly leaning against the last mouldering monument of some Anglo-Saxon king. A spell of antiquity seems to environ each object in this Gothic pile, and casts its necromantic atmosphere around me, as I penetrate into the secluded recesses of chantry and chapel. All this wandering and fitful reading of the past, impresses the heart and spirit with the recollection of the conflicting passions that once agitated the slumbering dust, garnered beneath these cold aisles and dark sepulchres. Impassioned it is, and solemn, and thrilling: this communing, as it were, with the quiet dead. I study, or survey these ancient monuments with varied emotions. These silent walks fill the imagination with themes for meditation, the excited fancy with dreams of the past, and the heart with calm or fervid emotions. The warrior's tomb—he who was a crusader in the holy land—the king who built this abbey, or erected a chapel beside it—the prelate whose learning and piety made his name admired and loved—the statesman whose intellect made him friends or enemies;—all, awaken peculiar trains of thought. Imperceptibly, yet intelligibly, is the past recalled by lingering beside these rare and curious mementos—by musing among these solemn twilight nooks and cloisters, where slumber tranquilly so many who once agitated, calmed, or bewildered the awe-struck multitude. Here rest men whose fiery and ambitious natures made them a curse instead of a blessing—made them feared and hated. Here rest those who gave an impetus to art, science, or learning; who gave tone and character to the age in which they lived. Here again are others whose rapacity and love of riches poisoned the sweet channels of life, and made them abhorred and infamous. Here lie those famed for craft and subtilty, in whose veins crept all manner of inordinate desires and vain propensities, but whose embalmed bodies now repose as quietly as the sleeping hind upon the lap of his gentle mother earth. I fancy I behold the antique garb—the kingly form—the imposing pageant of old, so frequently enacted here. How many of the prominent actors who figured in these scenes now lie supine and still! I seem to stand among that shadowy throng, whose majestic footsteps or commanding voices were wont to be heard persuading, rebuking, or entreating the assembled people. Their voices seem to echo still through these dusky aisles—their forms appear still to glide or stalk about these transcepts as they did in life. Here each piece of carved stone has its tale, each piece of Gothic workmanship its tradition or story, connected with Saxon, Norman, or monastic history. I read these chronicles in stone imperceptibly—I read them in the florid sculpture of the ceiling, or in the leafy embellishment of each capital—in the fretted cornice—in the array of each saint in his respective niche—in each grotesque pendant and corbel—in crocket, mullion, and canopy—in the painted window, and in all the varied decorations, architectural and sepulchral, which have engaged the mind or given scope to the fancy and genius of men in past centuries. The by-gone is literally construed in all these elaborate specimens and venerable remains of olden art, in the mouldering tomb and the crumbling statue. They are all open books, unclasped, intelligible. I read and muse whilst vivid thought carries me far down the [illegible] vista of time, as it were in a pleasant dream. It is not, however, the sculptured or metal-wrought monument and the emblazoned name thereon—the trophy and the heraldic arms, nor the antique effigy displayed here in death's cathedral aisle, where royal or titled ashes keep their silent and mysterious court, that alone attracts the eye. It is not the boasted fame of kings, nor the lavish display of elaborated alabaster, that lives in or stimulates the memory, or excites the curiosity of the visitor. It is some unpretending monument, endeared to the heart by the recollection that the one who sleeps beneath the marble slab has bequeathed an undying name—has bestowed upon men the legacy of thought, the fervid, the ever-living, imperishable wealth of mind. Yes, there are familiar names whom all look at with deep interest, as they read them upon their sepulchres. Something more than mere curiosity is awakened and felt—something more than a cold comment elicited—when standing over their relics. Were it otherwise, few would be found making pilgrimages to the tombs of distinguished men in all lands. Were it not that the heart pays willing homage at the shrine of excellence, simple and unadorned though it be, and passes by the sculptured monument erected to flatter vanity: there would be a confounding of all merit and worth. After surveying the tombs of kings and princes whose only boast in life was that they inherited rank and title, but who have won for themselves neither an exalted renown nor an endeared memory, we pass on. But it is pleasant to peruse the simple epitaphs of those who have attained by their own talent, respect and admiration; whose unforgotten excellence or genius, cause their names to be read with interest, and their monuments to be surveyed with pleasure, though ages have passed since their bodies were committed to the dust. These are the men who are entitled to be called true nobility, whose title to honor is thus set forth by Thompson—

"Whoe'er, amidst the sons
Of reason, valor, liberty, and virtue,
Displays distinguish'd merit, is a noble
Of nature's own creating. Such have risen,
Sprung from the dust; or where had been our honors?"

Thus the eye will be attracted to their memorials, and many, very many, may be found scattered about this abbey, but scarcely ever will they be neglected by the visitor.

It is about the south eastern transcept, or Poet's Corner, however, that the traveller lingers with peculiar satisfaction and delight.—Here are memorials to those whose productions he has perused, whose names are familiar to his memory; men whose writings have afforded him pleasure by the witchery of their thoughts and the richness of their imaginations; men whose ideas and perceptions have given a new lustre and beauty to each mute and material thing—to nature and philosophy. These men claim an affectionate remembrance, for they have taught how to draw pleasure from all things around us, and within us. They were true lovers of the rare and passing curious, as well as the familiar and every-day object—deep students and searchers after the grand and beautiful, as well as the minute and exquisite. Nothing escaped their observation, from the most delicate flower upon whose fragile form and loveliness they have dwelt with rapture and admiration, to the dread and secret workings of the soul—the conflicting passions of the human heart. Here you may read the names of the pleasant illustrators and delineators of sights and sounds—admirers of the star-lit sky—the song-bird's vesper hymn—the glories of this green earth—the magnificence of the ever-chiming sea. Those who have revealed to us their ethereal or visionary thoughts, their reflections upon all that passed around them as well as within, the breathing power of all pervading intellect—rest here. Their souls were lit and enkindled with enthusiasm and deep emotion at all they examined or dwelt upon—all things that gives man's spirit tone, ecstacy, or delight, and lifts his heart from earth to heaven. They have watched the rainbow's prismatic tints—the gorgeous glory of the sun, and the soft hues of twilight. They have gone out to meditate in green bowers beneath the leafy canopy of trees, or mused quietly among forest glades. They have communed with earth, air, ocean, and the babbling rill. Their aspirations and glowing imaginations have been awakened or quickened at the still and solemn hour of midnight, as well as at the peaceful period of even-tide. Patiently and silently have they studied, analyzed, dwelt and thought upon, all things. They have diligently preserved the abstract of mind, the result of these researches, among the glowing pictures of nature, art, or allegory. They have recorded all that they thought would instruct, fascinate, or thrill the heart. Their labors are recalled and remembered as we survey their monuments. We should be unjust to our own feelings and insensible to their merits did we not acknowledge it now, when praise or blame fall on them, or rather their cold ashes, with equal indifference. Thus I stand in Poet's Corner, reviving some of their pleasant illusions, and grateful for whatever charm or interest they may have given to an otherwise dull moment, by elfin visions and high-wrought, poetical legends.—Here calmly slumbers the antique English allegorist: or, to use the words of Thomas Campbell, "the poetical father of a Milton and a Thompson"—Edmund Spencer, the author of the "Faerie Queen." His quaint mural monument instantly attracts the eye. Beneath this foot-worn pavement, near the bones of Geoffry Chaucer, rests the ashes of the unique and cunning limner of the Cave of Despair, Mammon, and Merlin, the Red Cross Knight, and the delightful dreamer of an ideal and visionary world. Here sleeps one whose imaginary eyes beheld the piteous representation of wo and despair, sitting within his darksome den, a loathsome spectacle: Mammon, "enwrapped in foul smoke," hidden in his huge cave, whose ponderous walls were encrusted with gold and gems—

"But overgrown with dust and old decay,"

into whose gloomy vaults neither the cheerful light of day nor the blythe footsteps of heart-gladdening charity ever entered; but where grim objects brooded continually, where unsightly "owls and night ravens flew":—

"The hateful messengers of heavy things,
Of death and dolor, telling sad tidings."
Faerie Queen.

(*To be continued.*) D.

The following article was received some weeks since, but, in common with several others of like tenor, was at the time omitted:

For the Churchman.

Mr. Editor,—In the Church of which I was formerly a member, (viz: the Congregational,) it was the usual custom for a committee to examine candidates for admission, in order to ascertain whether they had been regenerated, or "experienced a change of heart." The questions addressed to the candidate, generally related to the time, place, manner and other circumstances of his supposed conversion; to his frames of mind; the degrees of sorrow or comfort, fear or hope, which he might have experienced at different seasons; his religious "tastes and sympathies," &c. If the candidate gave satisfactory answers on these points, and withal exhibited an undoubting assurance of his own conversion; if he spoke exultingly of enjoying rich and peculiar manifestations and discoveries; of the delightful exercises of devotion, of bright hopes and heavenly anticipations of future glory and blessedness, he was at once "propounded" for admission to the Church, as a saint of extraordinary attainments. If he could tell of being awakened by some remarkable occurrence, by a passage of Scripture coming to his recollection in an unaccountable manner, rousing him to a sense of his guilt and danger, and then succeeded by another text, as miraculously brought to mind, conveying bright views of the divine mercy,—furnishing to his mind proof positive of a supernatural communication, and conveying to him a personal promise of eternal life,—if he could tell of all this, he was then regarded as something beyond ordinary converts, and looked up to as a leader in Israel. This "discerning of spirits," I recollect, was carried so far at length, that three or four of the brethren asserted that it was unnecessary for them to question a candidate, they could tell by his looks, at least by the tone of his voice, whether he was an "unconverted man;" and one of them actually proposed to the clergyman that if he were placed on the examining committee, it would save a vast deal of time and trouble. They could tell whether the author of any moral or religious work, or the editor of a newspaper, was a converted man or not, merely by reading half a dozen lines; and I have often known them discover the cloven foot of the beast, where others could see nothing but good sound doctrine.

There was no use in reasoning with these men—their own consciousness settled the matter—there was no more to be said. "God, I thank thee, that I am not as other men," seemed to stand out so prominent in their characters, that it could be read and understood of all. Our clergyman, however, was a man of a humbler and a better spirit, but he had many severe taskmasters over him. Though a Calvinist, he was neither an enthusiast nor a bigot; yet he had many such to deal with. He did not aspire to the gift of discerning of spirits, but left this to the deacons and committee-men; and when he wished to condemn any opinions or practices among the members, he was very cautious as to the manner of doing it. At a time when censoriousness seemed to be the prevailing spirit, he rebuked it, I recollect, by quoting the following passage from a sermon of Dr. Dwight on Regeneration:—

"I cannot do justice to my own views without remarking, that I entertain a better opinion of the modest, doubting, fearful professor, than of the bold and assured one. The life of the former, as it seems to me, is, commonly at least, more watchful, more careful, more self-condemning, more scrupulous concerning the commission of sin, and the omission of duty, more indicative of dependence on God, more inclined to esteem others better than himself, more declaratory of the spirit of little children. The spirit of the latter, even when he is admitted to be a Christian, appears to me to be often fraught, in an unhappy degree, with self-exultation, with censoriousness; as well as contempt of those who differ from him; with uncharitableness; with peremptoriness of opinion; and with an unwarrantable assurance of the rectitude of whatever he believes, says, or does. These certainly are not favorable specimens of any character." (Dwight's Ser. vol. 3, p. 23.) Now, I always remarked that those men who were the most censorious, and ready to sit in judgment on the piety of others, generally manifested very little in their own daily "walk and conversation." Somehow or other, they were notoriously sharp at a bargain, and unconscionably given to — prevaricating; scandal seemed to be their proper element, though they were noted for their long prayers, and loud exhortations in the prayer-meeting and conference-room.

But I need not proceed with this detail—I may, however, remark, that with multitudes of others, I joined the Episcopal Church in the belief, that no such false tests of piety were recognized among its members; that no such things as I have alluded to above, were admitted as foundations of favorable, or the want of them, of unfavorable opinions, in relation to religious character—and that its standards were purely scriptural. In these opinions I have not been disappointed. For many years I have enjoyed, more than words can express, the delightful services of the Church, with a constantly-increasing attachment to its ritual, and love for its enlightened and liberal-minded members. I have found among them a generous, noble, and elevated Christian spirit—a healthy Christianity—a zeal according to knowledge—an honesty of life, and a degree of truth, candor, and Christian meekness and charity, unequalled in any other denomination. The command of our Saviour seems to have become the prevailing and governing principle of the Church, "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." "Who art thou, that judgest another man's servant? To his own master he standeth, or falleth."

We have, Mr. Editor, great cause of thankfulness, that the Church is so free from these spiritual censors and spirit-discerners,—harpies which foul every thing with their poisonous slime. Such, doubtless, will be the glory and happiness of our communion, while its ritual and standards are faithfully followed; but let extempore prayers, revival expedients, and Calvinistic doctrines, especially of conversion and justification, be adopted, and we may then look for the rapid spread of the evils I have endeavored to point out; and happy indeed may the humble member, or the independent Christian editor, esteem himself, should he escape the judgment of many a self-righteous Pharisee, or even the anathema of some "heart-searching" diocesan,—whose works he may have criticised, or whose infallibility he may have questioned.

A LAYMAN.

For the Churchman

Mr. Editor,—I have been surprised that none of the young gentlemen at Chelsea, who have a sufficiency of authorities at hand, and are rather noted for their attention to the fairer part of creation, should not, ere this, have given an answer to Pulcheria's queries in the Churchman of May 15th. The account she has quoted from Lempriere, that the first Pope who changed his name upon receiving that dignity was John XII.—who took that title instead of his own proper one of Octavius—I find mentioned in none of my books except Waddington, in the miserable compilation for the "Society for Promoting Useful Knowledge," and which he has dignified with the name of a "History of the Church"—he, however, mentions this as a fact on the authority of Pagi; I have not the means of verifying his reference, but if it be the true history of the matter, the reason of the change was most probably a desire of bearing a name more properly Christian than the Roman one of Octavius, rather than "a childish whim," as Waddington would have it.

The account, however, generally received in the Latin Church, and which is alike the most probable and supported by the best evidence, is as follows, and I can give it in no better words than those of the learned and accurate Mr. Butler, in his Lives of the Saints. Remarking upon our Saviour's having bestowed the name of Peter or Cephas upon Simon, he says, "In imitation of St. Peter's receiving a new name on this occasion, the popes, on their advancement to the pontificate, usually exchange their own name for a new one, as they have done ever since Sergius II. in 844, whose former name being Peter, he out of humility and respect for the Prince of the Apostles, did not presume to bear it." He goes on to remark upon the new name given at baptism, and on the custom which obtains in the Latin Church of often taking a new one at confirmation, and also when they enter any of the monastic orders, "partly to express their obligation of becoming new men, and partly to put themselves under the special patronage of certain saints, whose example they propose to themselves for models." If a quotation from Guiccardini, made by D'Israeli in his "Curiosities of Literature," may be depended on, it would seem that the strange prejudice in regard to lucky and unlucky names, which was so common, not only among the ancients, but also in more modern time, extended itself likewise to this matter, for he relates that the successor of Adrian VI. (Clement VII. of the family of Medici) wished to preserve his own name on the papal throne, but he gave up the wish when the conclave of Cardinals used the powerful argument, that all the popes who had preserved their own names, had died in the first year of their pontificates. D'Israeli adds, that Cardinal Marcel Servin, (Marcellus II., I presume the third from Clement VII.,) who preserved his own name when elected pope, died on the 20th day of his pontificate, and thus confirmed this superstitious opinion, as it may be properly called, if it really existed; he was however the last who retained his baptismal name. It may be proper in this place to notice the reason which some authors, among others D'Israeli, have given for the change in the first instance, upon the authority of Platina, that the name of Sergius, before his election, was Bocca di Porco, os porci, in plain English, Hog's-mouth, which he might well wish to alter for some more euphonious designation. But, as regards this story, it may be remarked in the first place, that even the not over scrupulous Platina does not assert it as a fact, but merely as a hearsay,—and in the second, that Bocca di Porco was his surname, which was never changed, as Sir Thomas Browne has noticed in his "Enquiry into vulgar and common Errors," where, speaking of this story, he says, "Nor is it proved or probable that Sergius changed the name of Bocca di Porco, for this was his surname, or gentilitious appellation, nor was it the custom to alter that with the other; but he commuted his Christian name, Peter, for Sergius, because he would seem to decline the name of Peter the Second."

B.

Note.—It may be well to add the account of Platina. I give it from the unmutilated edition of 1485:—"Sunt qui Sergium primo quidem os porci appellatum fuisse dicunt, et ob turpitudinem cognomenti Sergii nomen sumpsisse; eamque consuetudinem ad nostros manasse ut qui Pontifices crearentur suo omisso majorum nomina sibi inderent: licet ab omnibus non sit observatum, utcumque et constat Sergium ex illustri familia ortum, nequaquam a majoribus suis degenerasse."

For the Churchman.

THEOLOGICAL SEMINARY.

Rev. and Dear Sir,—I could wish to present to your consideration a defect, which I conceive is of no small importance in the organization of our Seminary, and which has been felt to be so by each graduating class as it issues from it, and yet has not, that I am aware, ever before been presented to the view of the Church. And this is, that the ordination ensues so closely after the examination, that there is among the Seminary exercises no space of time strictly and entirely given to devotional exercises, preparatory to ordination. At present the education in the Seminary, as far as examinations are concerned, is literary, and wholly so; Ecclesiastical History, Exegesis, Systematic Divinity,—in all these it is the student's knowledge and proficiency that is tested, and the spiritual efficiency of these attainments does not come into operation till a more advanced period of life; but in the Seminary course it is the attainments in knowledge that are the subject of examinations. And every one who has been through the Seminary course, knows how much the mind is agitated by the mere fact of having to pass an examination in the presence of some of the most distinguished and influential men in the Church. And many have experienced how often the mere nervous anxiety that arises from study, earnestly and conscientiously given to the course, will serve to overthrow memory, and to destroy presence of mind. But at the last examination, this is heightened to a degree hardly to be borne. It absorbs all other feelings into that of intense anxiety; and this feeling is not the best preparation for entrance upon our duties. The mind should have time to calm and tranquillize itself. The man should have opportunity to look upon the duties to which he is to devote himself, wholly and entirely in reference to their spiritual nature and to the self-surrender they demand, apart both from the literary preparation our Church wisely requires, and from the hurry of an examination. A certain statesman retired early from the duties of his station, and upon being asked why he quitted an office for the duties of which he was not yet incapacitated by old age, answered, "Oportet aliquid spatii interesse inter vitae negotia et extremæ diei limitem." "Some interval there should be between the turmoil of active life and the day of our departure." Should it not be so with theological students, as regards the entrance into that life of the ministry in which they are hereafter to move?

But, sir, it will be said there is no necessity for their being ordained immediately after;—and yet in most cases they are so ordained.—And reflection will show any one many reasons why this takes place. Men look forward to be ordained after a determinate time, and when a certain course of preparation has passed and, such being the case, it is a mind strong indeed, and self-collected, that will then defer it. Other reasons there are besides, that are equally cogent, though perhaps less apparent to the world.

The Church, I believe, has expressed a wish that there should be such an interval, and looks upon it as part of the preparation for the ministry; should she not carry it into effect by establishing for this purpose a short space at the end of the Seminary course? A month might intervene between the examination and the end of the course, and so small a space of time as this would be as nothing in the matter of mere literary preparation, and be of great importance to the student in a spiritual way.

But how is that month to be spent? In prayer, in meditation, in devotional exercises generally, both public and private. And the nature of the obligation might be brought closely home to the student, by the supervision and personal efforts of a clergyman, who should be appointed for this purpose by the bishop. In short, such a provision is a thing that is apparently much wanted, and would, if wisely and prudently carried into operation, be productive of excellent effects. I would not have brought it forward, but that I have felt the great advantage such a thing would have been to myself; for I am conscious that in such a conception, there may be lurking dangers which mere theory cannot discover, and nothing but actual experience can guard against. Yet such as it is, perhaps you will think the suggestion worthy of presentation to the Church, in the columns of your valuable journal.

W. A.

For the Churchman.

A WEEK IN THE NEW YEAR.

Among the recent publications of the Sunday School Union, is a very pleasing and instructive little narrative, under the above title: and one to which, for several reasons, we would gladly turn attention. Our notice of it is due in the first place, to its own unpretending merit. "Great truth to nature," (to use the language of a judicious friend,) "perfect artlessness, characters marked by consistency, and an engaging picture of Religion, carried into the daily incidents of domestic life,"—these are its traits, and fit it both to attract and benefit the youthful readers for whom it *is*, or rather we should say, *was* intended—for the warm heart that dictated it beats no longer. It may add further too, to its interest, to know, as we happen to do, that this picture of happy children is one drawn from nature, receiving no further coloring than belonged naturally to the warm affections that dictated it for the benefit of others.

The object of our present notice, therefore, is twofold. First, to do justice to the unpretending merit of this little work; and secondly, to pay our tribute to the memory of one who so bountifully exhibited in her own life of self-denying usefulness, the Christian graces she was so earnest in inculcating in the young around her. If this word of affectionate and admiring sympathy, can give one throb of pleasure to him whom she has left solitary in his pastoral care—still more, if it can awaken one heart to follow her gracious example—its highest ends will be answered: its lowest is, to claim for it its deserved place in youthful libraries, and the patronage of our Sunday and other schools.

M.

The annual examination of the students of the Theological Seminary of Virginia, will take place in the chapel of the Seminary on Tuesday and Wednesday the 13th and 14th of the present month.

The ordination of the members of the present senior class of the Seminary, who are candidates for orders in this Diocese, will be held by Bishop Moore in St. George's Church, Fredericksburg, on Sunday the 18th of July.—We are requested by the Rev. Mr. McGuire, the Rector of the Parish, to state that religious services may be expected on the preceding Friday and Saturday, the 16th and 17th days of the month.

Officers of the Protestant Episcopal Association for the Promotion of Christianity in Virginia, appointed at the last Convention:

Executive Committee.

Rt. Rev. R. C. Moore, D. D
" " Wm. Meade, D. D.
Rev. N. H. Cobbs,
" George Woodbridge,
" William V. Bowers,
" William Norwood, and
Mr. William Williams.
William Williams, *Treasurer.*
Rev. Geo. Woodbridge, *Secretary.*

Delegates to the next General Convention.

Rev. R. Keith, D. D.	Mr. S. H. Lewis,
" N. H. Cobbs,	" Philip Williams
" Wm. Norwood,	" Edmund J. Lee,
" Alexander Jones,	" Edward T. Tayloe,

Standing Committee.

Rev. R. Keith, D. D.	Mr. Edmund J. Lee,
" E. R. Lippitt,	" John Hooff,
" Charles B. Dana,	Dr. O. Fairfax.

Southern Churchman.

The Rev. G. A. Selwyn, *curate* of Windsor, has received the appointment to the recently created bishopric of New Zealand.

THE CHURCHMAN.

SATURDAY, JULY 10, 1841.

SPEECH OF THE RT. REV. DR. HUGHES, *delivered on the 16th, 17th, and 21st days of June*, 1841. *Being a Review and Refutation of the Remonstrance of the Public School Society, &c.*

We have already expressed our views in relation to the dispute between the Romanists and the Public School Society. At another time we may recur to the subject, but at present we have a different object.

We are sorry to see that Bishop Hughes has made the prosecution of the cause he has advocated, the occasion of an unworthy attempt to cast odium on others, and to catch the public favor for himself and his sect, in relation to a subject on which Americans are justly sensitive. It is to this portion of the speech (which we first read in the New York American of Saturday last, and before we had read the entire speech, with a copy of which Bishop Hughes has favored us) to which we at present turn our attention.

In the presence (as the preface to the speech informs us) of the Hon. Luther Bradish, the Lieutenant-Governor, and several senators of the state, Bishop Hughes proceeded as follows:

Let us look at these translations of the Bible. The first was Tyndall's—then Coverdale's—and then the Bishop's Bible. These remained till the time of James the First, and during all that time,—a period of about a century,—if ever there was a period of degrading and slavish submission to tyrannical power in England, it was then, beyond all comparison. At the close of this period a new translation was made and dedicated to the king. It was discovered that the "only Rule of Faith and Practice," during all this time, was full of errors and corruption. Every one knows that James was one of the poorest scions of the poor race from whom he was descended. Yet, in their dedication, the translators appointed to amend the Rule of Faith, by a new translation, call him the "Sun in his strength," and that "from his many and extraordinary graces," he might be called the "WONDER OF THE WORLD!" Now, during the succeeding sixty or eighty years, what were the doctrines of liberty in England? It was then that the schoolmen of Oxford and Cambridge taught from "that translated Bible" the dogma of "NON-RESISTANCE to the ROYAL AUTHORITY"—that "PASSIVE OBEDIENCE" was the duty of subjects—that *no* crime nor possible tyranny of the prince, could authorize a subject to rebel. How could Mr. Ketchum forget all that?

Let us examine the facts of the case, and ascertain how correct Mr. Ketchum was when he said that liberty had always followed the progress of that translated Bible. You will find that from the period of the Reformation down to the Revolution, England was sunk to the lowest degree of slavish submission to tyrannical authority. The spirit of old English freedom had disappeared at the Reformation, and it was only at the Revolution that, like a ship recovering its equilibrium, after having been long capsized by the storm, that old spirit *righted itself* again. But do I speak poetry like Mr. Ketchum? Let me appeal to facts. (Loud cheers.)

We find the fundamental principles of liberty as well understood by our Catholic ancestors, centuries before the Reformation, as they are at the present day. They well understood the principle, that all civil authority is derived from the people, and that those elected to exercise it, are responsible to those from whom they derive their power.

"By one of the laws of Edward the Confessor, confirmed by the Conqueror, the duties of the king are defined; and it is provided, that, UNLESS he should properly discharge them, he should not be allowed even the name of king as a title of courtesy, and this on the authority of a pope. The coronation of Henry I. was based on as regular a contract as ever yet took place in market-overt. By the coronation oaths of the several monarchs, between him and John, a similar contract was implied. By Magna Charta, and its articles for keeping the peace between the king and the kingdom, this implied contract was reduced to writing, and 'signed, sealed, and delivered by the parties thereto.' In the reign of Henry III., Bracton, one of his judges, tells us that since the king 'is God's minister and deputy, he can do nothing else on earth, but that only which he can do of right.' . . . . Therefore, while he does justice, he is the deputy of the Eternal King; but the minister of the devil, when he turns to injustice. For he is called king from governing well, and not from reigning; because he is king while he reigns well, but a tyrant when he violently oppresses the people intrusted to him. . . . . Let the king, therefore, allow to the law what the law allows to him,—dominion and power,—for he is not a king, with whom his will, and not the law, rules."—*Dublin Review.*

There was the language of a judge in the times before either the Reformation or James' translation of the Bible were dreamed of! I pass to another historical event—the crowning of John, on which occasion Hubert, the Archbishop of Canterbury, fearing that the monarch, from supposing that his royal blood alone entitled him to receive the kingly office, should throw the kingdom into confusion, reminded him, that no one had such a right to succeed another in the government unless chosen by the people.

"That no one had a right by any precedent reason to succeed another in the sovereignty, unless he were unanimously chosen by the entire kingdom, and pre-elected according to the eminency of his morals, after the example of Saul, the first anointed king, whom God had set over his people, though not a king's son or sprung of a royal race; that thus he who excelled all in ability should preside over all with power and authority. But if any of a deceased king's family excelled the rest of the nation, to his election they should more readily assent. For these reasons they had chosen Count John, the brother of their deceased king, on account as well of his merits as of his royal blood. To this declaration, John and the Assembly assented."

I wonder whether an archbishop of Canterbury, now, with this translated Bible in his hands, would *dare* to utter such language in the presence of the monarch when he was about to officiate at a coronation! Let us now turn to what occurred after this translation of the Bible. At the execution of the Earl of Monmouth, there were a number of Protestant divines who exhorted him to die like a "good Christian," and the great point on which they insisted was, that the subject was bound to obey the prince with "passive obedience." But the noble Earl, in whose breast there still burned something of the principles of the olden times of England, would not agree to that dogma, and then the divines, under the influence of this translated Bible, refused to pray for him. Their last words were:

"Then, my lord, we can only recommend you to the mercy of God, but we cannot pray with that cheerfulness and encouragement as we should, if you had made a particular acknowledgment."

The same doctrine was prevalent in the time of Tillotson, and he speaks of it, not only as his own opinion, but as that of those for whom Mr. Ketchum claims the honor of being considered the apostles of English liberty! I quote from the Dublin Review:—

"Amongst those who importuned the unfortunate Lord Russell to make a similar acknowledgment, was Tillotson, who, by letter, told him that this doctrine of non-resistance 'was the declared doctrine of all Protestant Churches, though some particular persons had thought otherwise,' and expressed his concern 'that you do not leave the world in a delusion and false hope to the hinderance of your eternal happiness,' by doubting this saving article of faith. Within the same period, Bishop Sanderson delivered the doctrine in the following clear and explicit language. He declares that, 'to blaspheme the holy name of God, to sacrifice to idols,' &c. &c., 'to take up arms against a lawful sovereign, none of these and sundry other things of the like nature, being all of them simple and de toto genere, unlawful, may be done on any color or pretence whatsoever, the express command of God only excepted, as in the case of Abraham sacrificing his son, not for the avoiding of scandal, not at the instance of any friend, or command of any power on earth—not for the maintenance of the lives and liberties of ourselves or others, nor for the defence of religion, nor for the preservation of the Church and State; no, nor yet, if that could be imagined possible, for the salvation of a soul,—no, not for the redemption of the whole world.' This was considered a very orthodox effusion."—*Dublin Review.*

An article of faith that you dare not, under any circumstances, resist the kingly power!

We are not now concerned with the inquiry whether the translated Bible has promoted or retarded the progress of civil liberty; otherwise we might remark, that neither the Church of England, nor any of her divines, have ever represented the Bible, translated or not, as the "Only Rule of Faith *and Practice.*" They, surely, who have taken this ultra view of the Bible, have been quite as far, both in theory and practice, from "non-resistance and passive obedience," as the staunchest adherents of the Papacy *under a republican government.*

The praises bestowed on the English Catholics before the Reformation, have our hearty concurrence; but we do not see that the members of the Church of England, by means of the Reformation, ceased to be either Catholics or the friends of rational liberty. Catholics they still continued to be, in their steadfast adherence to the venerable creeds from which the Tridentine Romanists—new men in the Christian world—have seceded;* and Catholics emphatically in England by adherence to the Church of their fathers, which the English Romanists deserted in favor of a schism of their own. The good name, therefore, the sound principles, the patient labors, the fervent piety, and the vast learning of Anglican Catholics, before the Reformation, are the rightful inheritance of Anglo-Catholics since the Reformation; and the more the Romanist magnifies the former, the more he benefits the latter.

Up to the time of the Reformation, the English Catholics, it is said—and we have no wish to question the fact—were the ardent and enlightened friends of rational liberty; but the Reformation, (which is sometimes thought to have made men wanton with liberty,) if you believe the bishop of Hierapolis, changed these same English Catholics from the friends of rational freedom to its foes. "From the period of the Reformation down to the Revolution," we are told, "England was sunk to the lowest degree of slavish submission to tyrannical authority."

The assertion is sufficiently paradoxical, but the paradox is easily solved. Before the Reformation, Englishmen were content to resist the tyranny merely of their own monarchs; at and after the Reformation they chose *also* to resist the tyranny of the Pope of Rome. They refused to pay taxes for his coffers, and made bold to be loyal subjects, notwithstanding his bull absolved them from their oaths of allegiance to their lawful sovereign. Thenceforward they appear in a different light to the Bishop of Hierapolis! Resistance to the tyranny of a civil monarch makes them freemen indeed; but resistance to the tyranny of an ecclesiastical pontiff changes them from Catholics to heretics, and from freemen to slaves.

But our new apostle of civil liberty is pleased, before an American audience, and for reasons into which we have no wish to pry, to charge upon the divines of the Church of England the doctrine of "non-resistance and passive obedience;" the doctrine, to wit, that subjects should *never*, in any emergency whatever, take up arms against the government under which they live; that they should always, and in all possible circumstances, obey its commands; actively when they can do so with a good conscience, and passively, i. e., by a peaceable submission to the penalties of the laws, when their conscience restrains them from active compliance. Before a Roman bishop, in the presence of an American audience, taxes those of another communion with holding this doctrine in temporal matters, let him first himself disclaim the doctrine both in civil and ecclesiastical matters. Let him state distinctly what it is which, in his judgment, constitutes sedition and rebellion; and let him next confess distinctly the lawfulness, on the part of ecclesiastics, in possible circumstances, of disobeying and resisting, even in arms, the commands of the Roman pontiff. If he flinch from making this confession, his position will be sufficiently intelligible; for his silence will be a tacit admission that he would have the civil authority subjected to the ecclesiastical; and all declamation against "non-resistance and passive obedience" will appear to be no better than jesuitical effrontery.

Thus dismissing, for the present, any general examination of the opinions of "the schoolmen of Oxford and Cambridge," we proceed to consider the particular instances which Bishop Hughes has adduced of the divines of the Church of England advocating the doctrine of unqualified submission to tyrannical authority.

First he adverts to the history of the "Earl of Monmouth." He means, we suppose, the Duke of Monmouth; who, in the reign of James II., and under pretence that his mother was the lawful wife of Charles II., raised the standard of rebellion in England. He was defeated; and "being brought into the king's presence," says Rapin, "threw himself at his feet, begged his life in a very submissive or rather abject manner, and signed a declaration whereby he owned that the king, his father, assured him, he was never married to his mother."—After his sentence, Turner, Bishop of Ely, and Ken, Bishop of Bath and Wells, were ordered to administer to him the counsels of religion; and to them, Dr. Tennison and Dr. Hooper were added at his own request. We continue the narrative in the words of Rapin:

"In the morning, July the 15th, Drs. Tennison and Hooper were brought to him, and attended him till the last hour of his life. By their exhortations they persuaded him to give it in writing, that the king his father, told him he was never married to his mother. He confessed also that his invasion was a sin, but would never own it a rebellion. There was another point about which the two divines could not receive from him any satisfaction, namely, his living with the Lady Harriet Wentworth, though he had a dutchess of his own, and his pretending to be lawfully married to her before God, alleging that his first marriage was null, as being too young when he gave his consent. All the pains taken by the two doctors to convince him of the falsehood of this opinion were fruitless, nay, he chose rather to deprive himself of the communion, than own his engagements with that lady to be unlawful.

"When he was on the scaffold, he declared he died a Protestant of the Church of England. But Turner and Ken stopped him, and said, that to be a member of the Church of England, he must believe the doctrine of non-resistance. He answered he could not help it, but he did not believe it; yet he approved the doctrine of the Church of England in all other things. At last he laid his head on the block," &c.

There is no evidence that Turner and Ken meant any thing more in this case by "non-resistance" than to deny the right of taking up arms against lawful and constitutional government. If Bishop Hughes is the advocate of sedition and rebellion, let him say so in plain terms.

Next we have a reference to the noble and generous RUSSELL, who, in preparation for his melancholy end, had Tillotson and Burnet for his spiritual guides. To bring forward Tillotson and Burnet, the thorough-going champions of the Revolution, when, according to Bishop Hughes, *the spirit of old English freedom had revived*; to bring *them* forward as the advocates of "non-resistance and passive obedience," only shows how easily a sophist may be caught in the meshes of contradiction and misstatement. We say not this with the wish to reprobate a doctrine which has been held by the noblest confessors and martyrs of the Christian Church, but from sheer disgust at the artifice of those who seek to propitiate popular favor for themselves and alienate it from others by ascribing to men an unpopular doctrine, which, whether right or wrong, they are known to have disclaimed. "I always said," says Burnet, Times, vol. I., p. 354, "that when the root of the constitution was struck at to be overturned, then I thought subjects might defend themselves; but I thought jealousies and fears, and particular acts of injustice, could not warrant this." Exactly conformable to this view was the counsel which Lord Russell received from his spiritual guides. "Tillotson," says Burnet, "was oft with him that last week [before his execution.] We thought the party had gone too quick in their consultations and too far; and that resistance *in the condition we were then in*, was not lawful." The unhappy nobleman, he adds, the day before his death, received the sacrament from Tillotson; but that the confession of *absolute* non-resistance was required of him, is the fabrication of Bishop Hughes and the Dublin Reviewer; who must look elsewhere than to the Church of England for associates in the guilt of making new articles of faith.

The passage from Bishop Sanderson (for which no reference is given) occurs vol. ii. p. 166 of his sermons. The author is discoursing from the words, "All things are not expedient," &c. Expediency, he says, presupposes lawfulness, and the question, Is it expedient? is not to be entertained in reference to any act or measure, unless we are first assured that it is lawful. Amplifying a sentiment of Euripides, ου γαρ ὃ μη καλον, ουποτ' εφυκαλον, he remarks that no conjuncture of circumstances can make that expedient to be done at any time, that is of itself, and in the kind, unlawful. Then he instances blasphemy, sacrifice to idols, false judgment, fraud, and taking up arms against a lawful sovereign, as in the sentence quoted by Bishop Hughes. And in order to illustrate his meaning, he proceeds in the very next line as follows:

"I remember to have read long since a story of one of the popes, that having, in a consultation with some of his cardinals, proposed unto them the course himself had thought of, for the settling of some present affairs to his most advantage: when one of the cardinals told him he might not go that way, because it was not according to justice; he made answer again, that though it might not be done *per viam justitiæ*, yet it was to be done *per viam expedientiæ*. A distinction which it seemeth the High Priest of Rome had learned of his predecessor at Jerusalem, the High Priest Caiaphas, in a solemn consultation held there, John xi. There the chief priests and Pharisees called a council; and the business was what they should do with JESUS. If they should let him alone so, the people would all run after him because of his miracles; and then would the Romans (who did but wait for such an opportunity) make that a pretence to invade their country and to destroy both their religion and nation. If they should take away his life, that were indeed a sure course; but Nicodemus had stammered them all, for that a good while before, in a former council at Jerusalem, John 7, when he told them that they could not do it by law; being they had nothing to lay to his charge that could touch his life. Up standeth Caiaphas then, and telleth them, they were but too scrupulous to stand so much upon the nice point of legality at that time: they should let the matter of justice go for once, and consider what was *now expedient* to be done for the preserving of their nation, and to prevent the incursions of the Romans. 'You know nothing at all,' said he, 'nor consider that it is *expedient* for us that one man should die for the people, and that the whole nation perish not.'"

Allow the quotation to be fairly made, and not wrested from its natural connexion, and to what does it amount? Merely to this, that Bishop Sanderson would not allow, under any circumstances, resistance to a LAWFUL sovereign. Does this show that Bishop Sanderson inculcated absolute non-resistance? Does this show that he held the commands of an unlawful sovereign, a usurper, or a tyrant, to be binding on the conscience? Does this show that he denied that the people had the right to choose their own form of government? Perhaps the following extracts from a work in which Bishop Sanderson professedly discussed these questions, may give the Bishop of Hierapolis some insight into his views:

"Hence it follows that every Christian ought to detest the intolerable tyranny, joined with the greatest pride, of the Roman Pontiff; who, while he arrogates for himself and his chair an *infallible judgment*, exercises, under that name, as if it were his right, a lordship over the consciences of men; and to such extent that if he declare vices to be virtues and virtues vices, all Christians are bound, without hesitation, and under risk of mortal sin, to submit to his decision. Never, therefore, can we acknowledge with sufficient gratitude the great goodness and mercy of God towards us, in liberating our fathers and the Church of England from such iniquitous tyranny, and restoring us to our just liberty, which we formerly enjoyed."—*De Obliga. Conscientiæ; Lect.* 3, *c.* 28.

In the sixth lecture of the same work, Bishop Sanderson puts the question, whether a subject is bound to observe an unjust law? and answers that the conscience of the subject is not bound by a law of this sort; for no inferior power can oblige contrary to the will of the superior; and therefore, since the power of God is superior to all human power, no power of any man whatever, can oblige contrary to the will of God, who, by his law, has forbidden all things wrong and dishonest. And having instanced the objection drawn from the nature of obedience, that the subject should have no will of his own, but should yield to his superior, he says, True, if the superior be the supreme, not a subordinate. For this reason he commends the example of Abraham, who obeyed God without deliberation in actions which, but for the divine command, would have been wicked in the extreme. "But," he adds, "the commands of every man whatever, since all men are liable to error, may be, and where there is just cause of suspicion ought to be, subjected to examination, 'Prove all things, hold fast that which is good,' is no less applicable to the commands of superiors than to the lessons of teachers. Away then with the inflated motto of tyrants, Sic volo, sic jubeo. Away then with the cringing flattery of the worshippers of the pope, who deem it a sin in any man to disturb, under any pretext, the decrees of their Jupiter Lateran; and away also with that *blind obedience* with which these vassals of the pope bind themselves under oath to obey *without discretion* (this is their phrase) the superiors of their order, in all and every of their commands."*

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* It should never be forgotten that up to the time of the Council of Trent, the Apostles' or Nicene Creed was the sole Rule of Faith (as it still continues to be in the Church of England and her daughter of America) in the whole Catholic Church, on the profession of which men were admitted to communion. Since the Council of Trent, the Creed of Pius IV., embracing a long catalogue of particulars which had never before been heard of as Articles of Faith, has been the Rule of Faith in the Church of Rome, the profession of which that Church imposes as *necessary to salvation.*

"The will of the prince has the vigor of law; but lest this maxim, simply and rashly taken, seem to pave the way for tyranny, our own **Bracton** has well remarked that the will of the prince is not every thing which is resolved on by the king in the heat and violence of a perturbed mind, but that which has been justly defined after due deliberation and discussion, (these are the words of Bracton,) by the advice of his counsellors, the royal assent giving it authority."—Lect. vii. c. 10.

In the ninth lecture of the same work, chapter 15th, Bishop Sanderson puts the question whether, since the end not only of laws, but of the very constitution of government, is the *common good*, it be lawful for the people to change, or attempt to change, the existing form of government for another? This question he answers in the affirmative; asserting the right of the people to change a democracy into an aristocracy, or a monarchy, and *vice versa*, an aristocracy into a democracy. True, he argues that the people who live under an hereditary monarchy, ought not (unless the succession has run out) to change it for any other form of republican† government; but his reasons are, that a monarchy is the best form; that adherence to it while it lasts is enjoined in Scripture, and that departure from it is an act of injustice to the monarch; reasons which, *mutatis mutandis*, are equally good in support of a democracy, in countries in which this form of government is actually approved and established. This, for an author in the reign of Charles I., when the Independents and Fifth Monarchy men were on the eve of accomplishing the destruction of all government in Church and State, was not very extravagant doctrine. That Bishop Sanderson and "the schoolmen of Oxford and Cambridge" advocated royal authority unlimited by law, is a position too absurd to be noticed; and if, when the royal authority transcended its just limits, they advocated redress by peaceable and constitutional means rather than by war and bloodshed, we hope that no Christian will lay this to their charge as a sin.

The facility with which the pliant vassals of the pope can accommodate their principles to the varying exigencies of time and place, is sufficiently apparent. Under James II., who was a papist at heart, and through whom the court of Rome hoped to regain its ascendancy in England, the very name of popery was identical with arbitrary power. Now when the tactics are changed, (though the same object is steadily pursued,) and O'Connell, despairing of carrying his measures peaceably through a Whig Ministry, is preparing to raise the Standard of Repeal, the Jesuits, who are the connecting chain between him and the pope, can concoct articles for the Dublin Review, ostensibly against non-resistance and passive obedience, really to prepare the minds of their countrymen for sedition and rebellion, when the open Agitator of Ireland, and the secret but master-spirit at Rome, shall see that the fitting moment has arrived. Such demonstrations in favor of civil liberty are not likely to hoodwink an American audience; who must see plainly enough that the new declaimers against non-resistance and passive obedience, are still travelling *per viam expedientiæ*,—in the self-same path in which the High Priest of Rome has been wont to follow the High Priest at Jerusalem.

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[*] There is something so spirited in the original, that we cannot avoid transcribing it. "Apage ergo κατακυριευοντων ὑπερογκα illa, *sic volo, sic jubeo.* Apage illam *Papicolarum*, cum turpem adulationem, qui nefas ducunt cuivis homini *Jovis sui Laterani* effata quovis pretextu sollicitare; tum *cæcam* illam *obedientiam*, qua voto se obstringunt Religionem ingressi, superioribus sui ordinis in omnibus et singulis, *sine discretione* (sic enim loquuntur) obedire.

[†] The old writers consider all forms of government to be *republican*, as all are instituted to promote the common good, and on the undoubted maxim (which Bishop Sanderson fully admits,) "Salus Populi Suprema Lex."

The Fourth of July.—The remarkable stillness, decorum and good order which were observed on Sunday last, deserve to be mentioned as creditable to the good order, morals, and principles of our city. On Saturday night there were the demonstrations which are usual on the eve of the Fourth, and by 1 o'clock on Monday morning, the tumult of joy commenced. But during the whole of Sunday nothing occurred to disturb the religious solemnity of the day.

We have received an "Aberdeen Constitutional" containing a highly interesting account of the consecration of the very Rev. Dr. Terrot, to the see of Edinburgh; it will be inserted in our next.

Sutton's Disce Mori.—We are very sorry to learn that we have omitted to notice the reprint of this book by D. Appleton & Co. Of the three works of this excellent author lately reprinted in England, the *Disce Mori* is, in our judgment, decidedly the best. It was the favorite book of Bishop Jolly, who, the touching incident cannot be forgotten, died with it in his hands. It was this fact, we believe, which first recalled the book from the oblivion into which it had fallen; and our readers may remember that shortly after its republication in England we urged an American reprint, on the ground that it was a book which would prove universally acceptable to the Church. Such is still our opinion; we do not believe that a single journal or clergyman in the Church will be found to say a word in its disparagement; but that, on the contrary, all will unite in commending it as one of the very best of our practical works, equally devotional and almost equally rich with the similar work of Taylor, and free from those features with which Taylor startles such weak minds as have a morbid dread of Romanism. Our columns have been, and now that the book is reprinted will again be, enriched with extracts which will make the Disce Mori favorably known to our readers. It is brought out in the same style with other reprints of the same class with which D. Appleton & Co. have obliged the Church.

The Rev. James Abercrombie having been called to the rectorship of Trinity Parish, Charles county, Md., requests that letters and papers intended for him be directed to Charlotte Hall, St. Mary's county, Md.

The Rev. Wm. A. Curtis having accepted the unanimous invitation of the wardens and vestrymen of St. John's Church, Kingston, to the rectorship of the same, requests that letters and papers designed for him may be directed accordingly.

The Rev. Hobart M. Bartlett, late a presbyter of the diocese of Virginia, having removed into this diocese with a letter of dismission, and been here received, has changed accordingly his canonical residence.

The Rev. Hobart M. Bartlett (in consequence, we regret to say, of the indisposition of the Rev. Dr. Carmichael) is temporarily officiating at St George's Church, Hempstead, L. I. Mr. Bartlett's address is 168 Duane street, the residence of the Rev. A. Smedes.

☞ The subscribers to the Churchman in St. Louis, Mo, will please take notice that Mr. Thomas Peters is no longer our agent for that city. Another will be appointed at an early day.

The following letter of Bishop Chase strikes us as exceedingly happy; a model of terse composition, and embracing all that the occasion required.

To the Rt. Rev. Bishop of Arath, and coadjutor Bishop of Philadelphia.

Rt. Rev. Sir:

I have received your printed letter, dated the "Feast of St. John's, 1841." Not knowing what my brethren the bishops of the Protestant Episcopal Church in the United States, to whom it is also addressed, may say to your extraordinary proposition to become Romanists, I have the honor of returning you the following answer for myself.

That branch of the Holy Catholic Church (not Roman) in America, whose bishops you have thought proper to address, and invite to leave their parent and primitive stock—the Vine Christ Jesus, whose only "Husbandman" is God the Father,—to be ingrafted on the Romish Church, is cherished by the blood of her martyrs. You cannot be ignorant that we are all deeply conscious of the fact of these martyrs having died rather than own the corrupted creed of the Romish Church, or submit to the usurpations of her self-created Pontiff. That it should ever have entered your mind to invite us to return to that Church, and submit to their hierarchy, seems strange: and that we should do it with our eyes shut and our tongues tied in obedience to your invitation, is no compliment to our understanding, and no evidence of your humility.

You tell us "*to look up*" to "the chair of the Pope." We reply, we would rather look up to the throne of the true God, and through Jesus Christ, implore heavenly grace and strength to resist temptation to sin.

You, with seeming triumph, point us to the little pamphlet called "The End of Controversy." We would humbly direct your attention to the Holy Bible, wherein is set forth the end of the world and the fall of spiritual Babylon.

In reference to the point in question, we would most respectfully recommend to your serious perusal Dr. Barrow's work on the Papal Supremacy.

You are pleased to say, "that you cannot come beyond the precincts of the (Romish) Church, to reach us in our present position; and therefore, *from afar*, you raise your voice" to make us hear your entreaties to come to the Pope.

Now, Rt. Rev. Sir, we would spare you the trouble of raising your voice any higher, by answering forthwith that *we do hear*, and beg leave to assure you, that your being *afar off* from us, might be matter of regret, were we acquainted with your personal and private virtues. But as this is not our happy lot—as we know you only by your present "RAISED VOICE, AFAR OFF," inviting us (I cannot say tempting us) to commit a great sin, by acknowledging an earthly spiritual monarch in "calling the Pope our master," when Jesus Christ is our only universal bishop, as he and he only was such to the apostles and first bishops of the Church, in those primitive days, we confess we do not regret your distance from us. If you must "RAISE YOUR VOICE" and cry aloud to us, on a subject so repugnant to our consciences and abhorrent to our feelings, we can only express our sincere wishes that the distance between us were much greater than it is.

But in this and in all things, we would pray for grace to submit to the will of God, and that which we cannot prevent nor remedy, bear with resignation.

In all things consistent with the will of Christ, the bishop of our souls, I am, Rt. Rev. Sir, your faithful servant,

Philander Chase, Bishop of Illinois.

Bishop Whittingham has published a reply to Bishop Kenrick, in a small pamphlet, which may be had at Appleton's.

TO THE MEMBERS AND FRIENDS OF THE PROTESTANT EPISCOPAL CHURCH.

I very cordially recommend to your pious liberality, the application of St. John's Church, Honeoye Falls, Monroe co., for assistance to enable them to complete their Church edifice. The prospects of the Church are such in that village, and the zeal and enterprise of the people have urged them to such efforts to erect their building, that they merit the liberal countenance and aid of their brethren, in completing their church. The labors of the Rev. Dr. Bruce have been greatly blessed by the divine Head of the Church, in the establishment and growth of the congregation. And I earnestly commend him, as the agent of the parish, and their appeal for assistance, to your munificence and to the divine blessing, with the prayer that the hearts and hands of all applied to, may be opened for their relief.

W. H. De Lancey,
Bishop of the Diocese of Western New York.
Geneva, May 1, 1841.

It would give me great pleasure if the appeal of the Church at Honeoye Falls should meet with favor in my diocese, and I hereby cordially commend it to pious and liberal consideration.

Benj. T. Onderdonk,
Bishop of the Diocese of New York.
New York, July 3, 1841.

The subscribers respectfully concur with their right reverend diocesan, in the recommendation of Dr. Bruce's object as deserving the patronage of Episcopalians.

James Milnor,
Rector of St. George's Church.
Wm. Berrian,
Rector of Trinity Church.
Edward Y. Higbee,
Ass't Min'st. Trinity Church.
Jona. M. Wainwright.
New York, July 5, 1841.

For the following merited tribute to the Rev. Dr. Abercrombie, which was originally communicated to the North American of Philadelphia, we are indebted to the Episcopal Recorder.

THE REV. DR. ABERCROMBIE.

Since the death of Bishop White, Dr. Abercrombie has been the only surviving link in the Church, between the present generation and the past. He was not only the oldest Episcopalian clergyman in Pennsylvania, but the oldest of that communion in the United States. He had passed through a long ministry of more than half a century; enjoying during the greater part of it, a professional popularity which very few preachers attain, sustaining the reputation of a ripe and elegant scholar, of an accomplished gentleman, and was justly regarded as one of the most guileless, frank, and kind hearted of men. The writer can say from some knowledge of his private habits, that he was one of the most sincere, one of the most conscientious, and one of the most devout. He was was often misunderstood—frank men always are. He was often misrepresented—the unresisting and the innocent must expect to be. But, after all, he passed through life, and discharged the duties of a long and prominent ministry in his native city, with the respect of his brethren, the general reverence of the community, and the warm affection of a large circle of friends. But the venerable old man is no more. To the advanced age of nearly 84 years, he retained his bodily vigor and his mental powers, almost unimpaired. But for the last two years he has been gradually declining, and on Saturday evening last he gently passed away to a better world, and to higher ministrations there.

His funeral took place on Monday last, at St. Peter's Church—the venerable edifice at whose altar he had officiated for more than forty years, and where he had regularly gone up to worship ever since his pastoral connection with it had ceased. There were present at his obsequies, every Episcopal clergyman resident in the city, it is believed, without an exception, and some ministers from the neighborhood—all his brethren thus doing honor to his memory as to a venerable father. His corpse was preceded by the Bishop of the Diocese, in his Episcopal robes, attended by the Rev. Mr. Odenheimer, the minister of the church in which the burial ceremonies were to be performed. Next followed the venerable Dr. Milnor, of St. George's Church, New York; the Rev. Mr. Morton, of St. James' Church, Philadelphia, and the Rev. Dr. Dorr, of Christ Church. The first mentioned having been, in his early ministry, associated with the deceased as a colleague pastor in the United Churches, and the other two reverend gentlemen being now the Rectors of two of them. The pall was borne by the Rev. Dr. Boyd, the Rev. Mr. Clay, the Rev. Dr. Tyng, the Rev. Dr. Ducachet, the Rev. Dr. Clark, and the Rev. Mr. Clemson; and then followed by a long train of the clergy as mourners, nearly all in clerical robes. The funeral service was performed by the Right Rev. the Bishop of the Diocese, from the altar of St. Peter's and at the grave. When the body was let down into its final resting place, and the voice of the Bishop was heard committing the remains of the man of God to earth, to ashes, and to dust, a solemn stillness pervaded the vast throng assembled at his grave, and sighs and tears from the clergy and the people, told that one had gone whom his brethren loved and all honored. It was altogether a most imposing and touching spectacle—a fitting tribute to good old Dr. Abercrombie.

Delta.

The following extracts from the address of Bishop H. U. Onderdonk, embrace topics of considerable interest:

The rule for granting leave of absence from the State, under Article 4, of the Constitution of the Diocese, not being in all points clear, I have brought the subject under the notice of my Counsel of Advice; and, in conformity with their recommendation, I shall be guided, in that branch of my administration, by the following principles:

1. A sick clergyman has the right to be absent from the diocese more than two calender months in any one year, for the benefit of his health, without leave of absence, and without losing his seat in the Convention; but he must satisfy the Bishop, or the Convention, of the fact of his sickness, and need of absence therefor.

2. A clergyman having leave of absence from the State for a given time, is entitled to the further absence of "two calender months," without losing his seat in the Convention.

3. Clergymen of adequate pecuniary means, having seats in the Convention, are not entitled to leave of absence, to attend to secular business out of the diocese systematically, i. e., otherwise than for single occasions.

4. Poor clergymen, having seats in the Convention, may have leave of absence for more than the "two calender months" in a year, but not year by year, for attending systematically to secular business out of the diocese; such clergymen, therefore, having leave of absence to this effect in any one year, are not to expect it in the year following.

5. A clergyman who retains a seat in the Convention from being "of advanced years or infirm health," if absent from the State without leave, more than "two calender months in any one year," loses his seat in the Convention ensuing; unless the absence were for the benefit of his health, as under the first head.

6. A clergyman retaining a seat as just mentioned, but losing it in a given Convention from being absent from the State without leave, regains it in a subsequent Convention, if he has not been absent from the State without leave, more than "two calender months," in the year preceding.

My thanks are due to the Council of Advice for aiding me in the exercise of my discretion in these sometimes difficult and even delicate cases. And should there, at any time, be an error of judgment in this branch of my administration, the Convention have the power of rectifying it, by determining whether any clergyman concerned has, or has not, the constitutional right to a seat and a vote in their deliberations. Unless otherwise instructed, I shall regard these rules as going into effect from the date of this convention. And to that date, the Rev. R. Davis and the Rev. Dr. May have been allowed leave of absence.

The missionary operations of the diocese were committed, by the Convention of 1812, and again by that of 1829, to our Society for the Advancement of Christianity, "under the sanction and direction of the ecclesiastical authority." And the operations of the Society have been of great and permanent advantage to the diocese. The more I have learned, whether from personal observation, or the information of others, of the ignorance concerning the Church, or of the bigoted and unyielding opposition to it, on the part of large portions of the population of this State, the more I am convinced that our Society for Advancement has had, on the whole, wonderful success. The blessing of the Head of the Church has been with it. Nor, I trust, will that blessing fail, if we sustain it in faith, by our prayers, by our efforts, and, what only will prove our faith sincere and our prayers genuine, by our liberal pecuniary contributions. Its opportunity of usefulness is annually widening; and proportionally, at least, should increase the funds placed at its disposal by the friends of Zion.

Before closing, I must add my deep regret, that, in too many cases, the support of our clergy receives no adequate attention from their parishes. The far greater portion of our people are either wealthy, or thriving in their respective occupations, and can afford to give in this service of God three or four times the amount they now give. I say this with confidence, regarding the matter in a merely secular view. But this is a low estimate of the duty we owe to God; and faith, if it be pure and bright in our bosoms, will assure us that what we give to God will certainly redound to our advantage, here or hereafter; "whoso hath this world's good, and seeth his brother (much more his spiritual *father*) have need, and shutteth up his compassion from him, how dwelleth the love of God in him? There are pastors in this diocese who do not receive, from their parishes, enough to pay a common laborer for a half, or even a quarter of a year. There are other pastors, who hardly receive of their flocks, at the rate of a dollar a day; and this for the support of a family, who are expected to appear in society in a manner corresponding to the respectable position they fill. Let not these facts be questioned; for they are not stated upon assumption, but after a sufficient and most painful investigation. And do our laity imagine that these things will not come into judgment? do they imagine that "the Lord" who ordained that "those who preach the gospel should live of the gospel," gave this command for Christians to turn their backs upon, and treat it like an empty sound? O let them no longer be thus inconsiderate! He who is, "yea and amen" in his promises, is "yea and amen" also in His requirements; and it is vain presumption to think that this portion of His law will not bring forward its condemnation in the last day. But I forbear. It affords me no gratification to speak with censure. Yet thus much I could not but say, in justice to many neglected servants of the Redeemer.

TO CORRESPONDENTS.

"J. W.," "A. C.," and "Σ," are received.
"J. W.," and "S. W. C.," in our next.

Cast Iron Church.—The following is extracted from the London Mechanics' Magazine:—

St. George's Church, Liverpool, is an object of considerable interest for its taste, and as its having been nearly the first iron church erected in Great Britain.

The whole of the framework of the windows, doors, groins, roofs, pulpit, ornamental enrichments, are of cast iron. The length is 119 feet, the breadth 47. It is ornamented by a splendid cast iron window with stained glass.

It is not perhaps generally known that a great proportion of the larger manufactories erected in England within the last ten years, are all iron except the walls. And within two years past, several cottages and country villas have been put up near London, which are exclusively cast iron; walls, door steps, roofs, chimneys, sash, &c.

In England, where wood is dear and iron cheap, the first cost of such buildings is less than those of timber. In durability and in beauty, they are of course unequalled. When once finished such buildings require no repairs; and the most costly carved ornaments cost little more than plain castings.

In Pennsylvania some movements towards introducing iron buildings have been made.—The front of the Miner's Bank at Pottsville, including steps, and ornamental work, is cast iron, and is described as extremely neat. This front, erected about ten years ago, is now said to be as fresh as ever. In some of the public and private buildings of Philadelphia, iron facings have been substituted for marble with good success.—*Newburyport Herald.*

We have before us the Third Report of the "Montreal District Branch of the Society for Propagating the Gospel among the Indians and Destitute Settlers in Lower Canada." This is a very gratifying Report; and the proofs of efficiency and success which it furnishes, must afford a strong inducement to the friends of the Society to continue their exertions for its maintenance and extension. Two travelling Missionaries are employed, the Rev. Dr. Dawes and the Rev. P. J. Maning; and the extracts from their Journals annexed to the Report manifest as well their own zeal in the performance of their arduous and laborious duties, as the encouragement they have received to persevere in their good work. The average number of services performed by Mr. Dawes during the month is twenty-seven; which, with his superintendence of several schools established within the Mission, catechising the children, and visiting the sick and the well, sufficiently evinces the onerous nature of his duties. A church at Sherrington has been completed, and two others are in progress, at Lacole and Hemmingford. The mission of Mr. Maning is chiefly confined to the northern bank of the Ottawa, and comprehends several stations which, with the supervision of schools under the auspices of the British America School Society, and constant intercourse with the scattered objects of his charge, fully occupy his time and labors.

To the Report is annexed also a brief but interesting account of the labors of the Rev. W. B. Bond, a great portion of whose services are of a missionary character. He has fifteen preaching stations, at each of which divine service is performed once a fortnight; and much time is also given to the superintendence of schools and the private visiting of families.

The funds of the Society appear to be in a flourishing state. No less a sum than £151 18s. 8d. was contributed during the year by congregational collections in Christ Church, Montreal; and several large donations from friends of the Society whose names are unknown, are also acknowledged. A balance of £190 17s. 9d. remained available in the hands of the Treasurer, after paying the whole expenses of the year. We cannot but wish a long continuance to the great prosperity of this excellent society, nor can we withhold a devout hope that many other congregations of the Church of England will be induced to follow the noble example of that of Christ's Church at Montreal.—*The Church.*

Testimonials to a Clergyman.—On Monday a number of highly respectable inhabitants of the parishes of All Saints, St. Martin, and Madley, the scenes of the ministrations of the Rev. C. Eckersall, assembled at the house of that gentleman in Church street, Hereford, for the purpose of presenting him with pieces of plate from the respective parishes. The occurrence excited much interest; several ladies were present; and we believe it is a circumstance altogether unprecedented that a clergyman received three pieces of plate upon the same day, the inhabitants of one parish having evinced a similar proof of esteem on a previous occasion, besides agreeing to an affectionate address signed by about 700 individuals. The company amounted to about 130, and the proceedings were of the most gratifying nature.—*Worcester Guardian.*

Colonial Bishoprics.—The recent meetings at Willis's Rooms, on the subject of endowing colonial bishoprics, leaves now no doubt but that the spiritual wants of our colonies will be more amply and speedily provided for than even a few months since could have been anticipated; and the true friends of the Church of England will rejoice to hear, what we believe is certainly the fact, that Lord John Russell, as Colonial Minister, has requested the Archbishop of Canterbury to nominate fit persons for the new foreign bishoprics, and that his grace has undertaken so to do. It is generally understood that his grace's first nomination was offered to Dr. Hinds, the vicar of Yardley, in Bedfordshire, and formerly a distinguished tutor in Oxford, but was declined by that gentlemen, principally, we believe, on the score of health.—*English paper.*

Excavations in the Crypt at Guildhall.—The workmen have at length got down to the original floor, which is about seven feet lower than the present one, and they have uncovered the ancient columns down to their bases; they are of excellent workmanship, and are in fine preservation, the mouldings being as perfect as if they had recently been finished. The forms of the shafts, mouldings, and ornaments, show that this crypt is of the early part of the reign of Henry III., consequently co-equal with the beautiful Temple Church and the exquisite Lady Chapel of St. Saviour, Southwark. The ribs or cross springing of the groins, are plainly moulded, and at their intersections are adorned with flat bosses, on which are carved the city arms, those of Edward the Confessor, &c. This crypt is evidently a fine specimen of "the early English style," (improperly called a Gothic,") which succeeded the massive round-arched Anglo-Norman architecture early in the 13th century.—*Ibid.*

DIED,

On Saturday morning, 3d inst., of abscess on the lungs, Richard W. Slack, in the 68th year of his age, for many years sexton of St. Paul's Chapel.

☞ No subscription will be discontinued until arrearages are paid.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Bayley, Rev Jas. Roosevelt, Harlem.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev James D, 663 Broadway.
Cooke, Rev James W., 46 Cliff.
Eastburn, D D, Rev Manton, 5 Mercer.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 50 East Broadway.
Hackley, Rev. C. W, 9 Eighth-street.
Haight, Rev Benjamin I, 3 Rutgers Place.
Harriman, Rev. Orlando, 31 Hammond.
Hawks, D D, Rev Francis L, Flushing, L. I.
Higbee, Rev Edward Y, 159 Chambers.
Huddart, Rev R Townsend, Abingdon Square.
Jones, Rev Charles, Twenty-first street, between 2d and 3d Avenues.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Twentieth street.
Pardee, Rev. Isacc 453 Houston.
Peck, Rev Isaac, 77 Anthony.
Peers, Rev Benjamin O. 28 Ann, or 150 Monroe.
Pound, Rev. Jesse, 26 Vandam.
Price, Rev Joseph Henry, 24 Bayard.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Smedes, Rev. Aldert, 168 Duane.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D D, Rev Thomas H, 1 Rector.
Ten Broeck, Rev Anthony, 551 Fourth street, between Avenue C and D.
Traver, Rev. Albert D. 209 East Broadway.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev John A, 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D, Rev John L, Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston
Cutler, D D, Rev Benjamin C, 1 Sands street.
Henry, D. D. Rev. Caleb S. cor. Willoughby and Jay.
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H. 219 Washington street.
Messenger, Rev John F, Butler, 3 doors from Smith.
Page, Rev. William P. Warren street, near Court st.
Shimeall, Rev R. C. Washington Avenue.

Jersey City, N. J.

Barry, Rev. Edmund D., D. D., Essex-street.

CALENDAR.

JULY.

11. Fifth Sunday after Trinity.
18. Sixth Sunday after Trinity.
25. Seventh Sunday after Trinity, and St. James the Apostle.

AUGUST.

1. Eighth Sunday after Trinity.
8. Ninth Sunday after Trinity.
15. Tenth Sunday after Trinity.
22. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
29. Twelfth Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Queen's county. Friday, July 2, in the chapel of St. Thomas' Hall, Flushing, confirmed 6 pupils of that institution.

Richmond county. Fourth Sunday after Trinity, July 4, confirmed 17 in St. Andrew's Church, Richmond.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Friday, July 23, Cold Spring, *Putnam county.*

Seventh Sunday after Trinity, and St. James the Apostle, July 25. Fishkill Landing, *Dutchess county*, Ordination A. M., Confirmation P. M. 26, Do. Institution. Wednesday, 28, Goshen, *Orange county*, Ordination A. M., Confirmation P. M. Friday, 30, Marlborough, *Ulster county.* Ordination A. M., Confirmation P. M.

Eighth Sunday after Trinity, August 1, Clermont, *Columbia county.*

Ninth Sunday after Trinity, August 8, Franklin, *Delaware county.* Tuesday, 10, Catskill, *Greene county*, Consecration A. M., Confirmation P. M. Friday, 13, Saratoga Springs, *Saratoga county.* Laying corner-stone of church, and Confirmation.

Tenth Sunday after Trinity, August 15, Hudson, *Columbia county.* Institution A. M., Confirmation P. M. Tuesday, 17, Christ Church, Poughkeepsie, *Dutchess county.* 18, Pleasant Valley. 19, Lithgow. Saturday, 21, Patterson, *Putnam county*, Ordination A M., Confirmation P. M.

Eleventh Sunday after Trinity, August 22, Pawlings, *Dutchess county.* St. Bartholomew the Apostle, Tuesday, 24, North Salem, *Westchester county.* 25, Somers. 26, Bedford. Saturday, 28, Whiteplains.

Twelfth Sunday after Trinity, August 29, A. M., Rye; 4 P. M., Mamaroneck. 30, New Rochelle. 31, Eastchester. September 1, Westchester. 2, Morrisania.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

ACKNOWLEDGMENTS.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

July 4, collection in St John's chapel, by Rev John M Wainwright, D D, $65 42. H M Onderdonk, $1. Total, $66 42.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 23 Ann-street.
New York, July 7, 1841.

ST. ANDREW'S CHURCH MICHIGAN.

The undersigned gratefully acknowledges the receipt of twenty-two dollars and fifty cents, from the Rev Dr Muhlenburgh, collected of the students in St Paul's College, Flushing. He has been informed that many of the brethren in the city of New York refused to favor the appeal in behalf of his church, because the building was not *insured.* If they will be at the trouble to inquire of Rev Thomas H Taylor, D D, or Mr T N Stanford, they will find, he believes, that there is no reason why the neglect should be so severely visited upon us.

F. H Cuming,
Rector of St Andrew's Church, Ann Arbor.
July 7, 1841.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From Trinity church, Lansingburgh, Rev A T Twing, rector, remitted by John Holme, Esq, senior warden, for Education fund, $10, and Missionary fund, $20. Trinity ch, Fairfield, Herkimer county, by Rev Wm Baker, for Missionary fund, $10. St Paul's ch, Tompkinsville, Rev Wm H Walter, rector, for Missionary fund, $25. Church of the Annunciation, New York, Rev Dr Seabury, rector, collection for Education fund, $29 76. Zion ch, Butternutts, Otsego county, Rev A B Beach, rector, for Education fund, $5 10, and for Missionary fund, $9 25. Total, $109 11.

C. N. S. Rowland, Treasurer,
July 7, 1841. 55 Water street

LEARN TO DIE.

Disce Mori—Learn to Die. A Religious Discourse, moving every Christian man to enter into a serious remembrance of his End. By Christopher Sutton, D. D., late Prebend of Westminster. 1 vol. 16mo, elegantly ornamented.

"This is another worthy addition to the most beautiful and excellent series of religious works, which the Appletons have in the course of publication under the title of 'The Devotional Library.' The book is eminently practical, containing the best and wisest aids in building up the Christian character, and leading the mind through holy thoughts and divine aspirations to the mount of peace and sacred rest. The author is widely known as one of the most devoted servants of the Church, and those of his works which have already been published, have been most favorably received.—The outward dress of this volume, like that of the series to which it belongs, is remarkably neat and elegant. We most heartily commend the work to the attention of the Christian public."—*New Yorker.*

"The subject of your book," says a letter from Oxford, addressed in 1600 to its author, 'I greatly approve;' for to teach to die well, is the forciblest persuasion to live well, which, alas! in these wicked times, are both little thought of; for, indeed, men live as though they never made account to die, and they die as though they never thought upon another life."

"A book treating such subjects, and commended as treating them well, is of enduring value and constant applicability."—*New York American.*

Just published by
D. APPLETON & CO.,
July 10. 200 Broadway, N. Y.

FAMILY SCHOOL FOR YOUNG LADIES.

Mr. and Mrs. Doolittle, of Bennington, Vermont, can accommodate a few more Young Ladies in their family, and instruct them in all the English branches usually taught in our public seminaries, together with French, Latin, Drawing, Painting, Needlework, &c. &c.

Mrs. D. having, for a considerable time previous to her marriage, held the station of Vice Principal in the Albany Female Seminary, has had much experience in teaching. The number of pupils being limited to ten, the strictest attention can and will be paid to their health, and to their moral and religious as well as to their intellectual improvement.

Bennington is a pleasant and healthy village, thirty miles from Troy, to which city there are stages running twice a day, Sundays excepted, over a macadamized road.

Terms.—For board, lodging, washing, and tuition, $200 per annum of 44 weeks, payable quarterly in advance.

Two vacations of 4 weeks each, occur in May and October.

Music, of which there is an excellent teacher in the village, at $10 per term, including use of the piano, is the only extra charge.

References.

Rev. J. Milnor, D. D.
Charles King, Esq.
S. V. S. Wilder, Esq.
Rev. Absalom Peters.
Messrs. Swift & Co. Wall-street, } New York.
N. Leavenworth, Elizabethtown, N. J.
Professor Silliman, Yale College.
Rev. John M. Garfield, Albany.
Rev. R. B. Van Kleeck, Troy. July 3—4t

GOTHIC ARCHITECTURE.

Essay on Gothic Architecture, with Various Plans and Drawings for Churches. Designed chiefly for the use of the clergy. By John Henry Hopkins, D. D., Bishop of the Diocese of Vermont.

A few copies for sale at the Church Depository, No. 28 Ann street.

Also, other works by the same author.

New York, July 3. tf

ORGAN MANUFACTORY,
ANTHONY STREET, NEW YORK.

The large Organ for Christ Church, City of Alexandria, D. C., is just completed, and will remain on exhibition a week.

This very complete and beautiful Instrument is submitted to public inspection on account of the infamous attempts which have been made to injure my character and reputation, and my manufacture stigmatized as "*Botch.*" I therefore respectfully invite the public, and especially clergymen and gentlemen about erecting Organs in their churches, to call and examine it, assuring them that none but the very best and most respectable workmen are employed in my establishment, that I have every means and conveniences for carrying on an extensive business, and that [illegible] fully depend upon having their orders exe[illegible] most superior manner in every point of [illegible]

GEORG[illegible]NE,
July 3. [illegible]rgan Builder.

TRACTS FO[illegible] TIMES,

Just published, a[illegible]e at this office, pp. 86, price 37½ cents, [illegible]opies for $1. Orders, enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.

J. A. SPARKS, 111 Nassau street.
June 26. tf

THE CHURCHMAN FROM THE COMMENCEMENT—FOR SALE.

A few copies of the Churchman from the commencement, bound and in good order, for sale. Inquire at this office. tfx June 12.

NEW SUNDAY SCHOOL LIBRARY BOOKS.

Just published by the General Protestant Episcopal Sunday School Union:

Francis Lucas, or, "Thy Vows are upon me," by the author of "Life of Moses," "Adversity a Blessing," "Sarah Wolston," &c., &c., 132 pp. 18mo., with beautiful Frontispiece—fine muslin.

Calendar of Scripture Lessons for the Young—July—December, 1841, inclusive.—Price two dollars and fifty cents per hundred.

IN PRESS, and will be issued shortly, Visits to Aunt Clement, *or Conversations on the Connexion between the Old and New Testaments.*

A Book for Beginners, or A Help to Young Communicants, that they may be fitted for the Holy Communion, and receive it with profit. By Bp. Patrick.

Orders may be addressed to
JOHN W. MITCHELL, *Treasurer,*
or DANIEL DANA, Jr., *Agent,*
Church Depository, 28 Ann street.
June 26 tf

F. CHAPMAN,
Sexton of St. Clement's Church, and General Furnishing Undertaker,

Respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with, at his residence No. 24 Barrow street.

Interments procured in any ground or cemetery.
June 5, 1841. yr

ST. PETER'S GRAMMAR SCHOOL,
PEEKSKILL, WESTCHESTER CO., N. Y.

This Institution will be opened on Monday, the third day of May next, under the immediate direction of the Rev. Moses Marcus, B. D., Rector of St. Peter's Church, Peekskill; who having conducted a Seminary of learning, many years in England, and being thoroughly acquainted with the routine of school business, designs, in connection with his pastoral charge, to superintend the education of Young Gentlemen of the ages of seven and fourteen years, either for College or the more active professions of life.

The religious instruction, and discipline, of the school will at all times accord with the doctrines, principles and requirements of the Protestant Episcopal Church. The holidays will be regulated, for the most part, by the Festivals of the Church; except the long vacation, which will be given during the months of August and September.

References are permitted to be made, (if by letter post paid,) to the Rt. Rev. Bishop Onderdonk, D. D., the Rev. Drs. Berrian, Eastburn, Hawks, Henry, Milnor, Seabury, Taylor and Wainwright; the Rev. Messrs. Forbes, Higbee, Price, and Verren; and Messrs. Swords, Stanford & Co., New York; the Rev. Wm. L. Johnson, Jamaica, L. I.; the Rev. Drs. Barry & Beasly, New Jersey; and to the Wardens and Vestry of St. Peter's Church, Peekskill.

Further information may also be obtained from the Principal, who will be happy to answer any inquiries which may be directed to him on the subject of the Institution.

Peekskill, March 20th, 1841.

EXTRACT FROM A SERMON PREACHED AT ST. PHILIP'S CHURCH, CHARLESTON, ON THE FAST DAY RECOMMENDED BY THE PRESIDENT OF THE UNITED STATES, MAY 14, 1841. BY THE RT. REV. C. E. GADSDEN.

To our first question, Is this a Christian nation, it is, with unspeakable satisfaction, that your preacher is authorized to say (oh, that he could affirm it in all its length, and breadth, and depth) that we are, so far as profession is concerned. In the recommendation under which we meet here to-day, our chief magistrate addresses us as a "*Christian* people." His venerated predecessor improved the late occasion of his inaugural address, to declare his belief in the Christian religion, and (*in* a like spirit, very nearly in the language, of Washington) his sense of the *necessity* of its being received to the true welfare of the nation. Are we not to understand by these declarations made, under the most imposing circumstances, that they regarded themselves as rulers of a Christian nation, and as obligated to do nothing adverse to, but on the contrary, every thing which could be done constitutionally, to guard and advance among us true religion? By other acts also,[*] (and let us honor their memory for them,) did both our last, and our first President, give it to be understood, that they considered themselves the rulers, not of a Mahometan or Pagan, but of a Christian nation.

The Constitution of our Federal Union (it is the declaration of our supreme court) "assumes that we are a Christian people."[†] In *it, Christ is called "our Lord;"* and the President, it is taken for granted, will not attend to public business on Sunday. In the Constitutions of twenty-three of the States, Christianity is recognized as the religion of the community. In South Carolina, it has been declared by our Courts, that Christianity is a part of our common law; and in administering oaths, the Bible is used, as it has been well observed, "to give additional weight to the transaction." The "Church Act," which has never been repealed, requires the exercises of piety, public and private, on the LORD's day, and forbids on that day worldly labor, (works of necessity and charity excepted,) exposing goods for sale, travelling, sports or pastimes, and entertaining by innkeepers, excepting strangers.

But are our country and government *practically*, as they undeniably are professedly, Christian? Is there no need of reformation? Is there nothing in the principles and practice of our people, considered generally; or of our government, in *its* documents and measures, and in the conduct of our rulers, inconsistent with Christian truth and duty? Let us bring these matters to the standard of the Bible—of the ten commandments, or our LORD's summary of duty, or St. Paul's living "soberly, righteously and godly," or the example of our LORD JESUS CHRIST, remembering we are told, "He that hath not the spirit of CHRIST" (not his perfection, but his spirit of unreserved obedience) "is none of his." The Bible makes GOD the only proper object of *supreme* affection. If this affection rest on any other person or thing, he, or it, is the god. Avarice, ambition and pleasure, are the gods of the many. Have our people and our government none of that thirst for money, or for honor, or for worldly enjoyment, which is contrary to that first and great commandment, "Thou shalt have none other gods, but Me?" The refinement of the age may prevent the worship of images, but do they less offend against the second commandment, who have idols of imagination, false honor, perishable riches, sinful gratifications, to which they bow down, and to which rulers too often make the principles and the proceedings of the government to do homage? In private conduct, and in public acts, is there to be seen a marked reverence for the *name of God*; and are not transgressions against the third commandment too common? The fourth commandment is becoming every day more and more disregarded, more properly, rejected. The laws for its observance remain unrepealed, but public opinion prevents their being enforced, and has made them almost a dead letter. The sin does not terminate with the neglect of the execution of these wholsome laws. Alas! the example, influence, and authority, of civil power, are arrayed against a divine institution, on which, more than on any other, depends the continuance among us of the religion of the Gospel. We speak not unadvisedly. In the Senate, it has been declared by an eminent member,[‡] that the Act of 3d March, 1825, which makes it a duty to attend to post office business on Sunday, "is the *first* statute enacted by Congress, authorizing and requiring a violation of the religion of the country." It is said, in London, no mail is opened or closed on Sunday. Are we more commercial or less Christian? When we recollect, that every inhabitant is more or less concerned with the post office department, and the thousands whom it employs, it will be perceived how such a law must interfere with the observance of the sabbatical institution.

Respect for superiors, for men in authority, for the aged, and especially for parents, is the lesson and the practice even of the heathen; but who has not observed among us a growing spirit of insubordination? Wild notions of equality, organized movements to break down distinctions among men, which are not merely expedient and necessary, but have a divine sanction; countenance, by legislation, to false theory, and palpable misconduct on this subject;—what are they but so many offences against the fifth commandment—and have they not multiplied among us, in a fearful ratio, within a few years? And, as to the sixth commandment, is it not daily more and more violated, not by the most degraded, and in the form of assassination only, but by the admired, the courted, the right honorables of the land, and in some parts of our country, openly, in the highway, in the thronged city, in broad day light. The historians of the times have ceased to call certain acts murders, but where the ill-blood, the malice prepense, is so obvious, what else are they? And are these more the sins of the people than of their rulers, their legislators, judges, and juries, who make no laws or defective ones against the sin, or fear to enforce such good laws as we have? Things in changing their name, do not change their nature. You may call a breach of the seventh and eighth commandments by some mild or even laudatory term; but what is too often meant by "freedom of manners?" And what are defalcation, unauthorized appropriation, and the like, but soft epithets for theft? Broken contracts, and contracts made with no intention of fulfilling them, with the consciousness of inability to fulfil them, it is not evil speaking to say, are characteristics, let me hope not of the majority, but assuredly of a large number, it is believed, of a larger number than at any former period of our national existence, and not of individuals only, but of many corporate bodies, and as some think, even legislative bodies are not wholly free from the imputation of such violations of the ninth commandment.

We now come to the tenth commandment. Covetousness is regarded as the special sin of the age, as it certainly is of our country—that is, comparing the present with the former periods. They who are searching out their own sins, and the sins of their fellow citizens, will of course use this petition of the Church with more than wonted earnestness, under the influence of a painful consciousness, and a faithful observation: "LORD, have mercy upon us, and incline our hearts to keep this tenth commandment."

[[§] Your self-examination, and consideration of the moral state of our country, might be further assisted, by *comparing* opinions, and customs, and actions, which are rife among us, with those fundamental divine laws, viz., the loving GOD with *all* the heart, and mind, and strength; and the loving our fellow-men as ourselves. If these laws were observed, would not the whole face of society be changed? If nations looked with a steady eye to the glory of GOD, and loved each other, all wars would cease, and history would have a perfectly bright page. If the benevolent spirit of our great exemplar, CHRIST, were to influence, even in a small degree, governments and communities, what a mass of evil would be exterminated; how great the accession to the happiness of the present life! We know—we cannot but know, it requires no long consideration, to arrive at the conclusion—that our people, the great majority, do not live soberly, righteously, and godly; that the principles of moderation, piety, and charity, do not sufficiently govern those in authority, and therefore, that we must answer in the affirmative the question we have been considering, viz: Is there need of general reformation?

But let us be a little more particular. Our country was but lately the scene of almost unexampled prosperity. How was it received? By a recognition of GOD as the giver of it, and a full measure of gratitude to him—by using, without abusing it—by applying our superabundant means to the relief of the distressed—the endowment of institutions of piety and charity—of churches and Christian schools, and hospitals and asylums; or, on the contrary, did we not cherish a self-dependance, feel and act, according to the sentiment, *my* head and my hand have gotten me this wealth—did we not give the rein to appetite and passion, and the world, and indulge more and more the lust of the flesh, the lust of the eyes, and the pride of life—was not the estimate of temporal possessions, and the desire to increase them—to add house to house and field to field, raised to an extravagant pitch, so that while much was lavished on selfish purposes—on personal gratification, and on schemes of aggrandizement, the claims of piety and humanity were passed by, or reluctantly, and in stinted measure, yielded to? In the words of another, "did we not abuse our plenty by riot and luxury—our liberty by licentiousness—our ease and safety by strife and envying, and divisions among ourselves?" But soon there was a remarkable reverse, both in individual and national prosperity. Did not our heavenly Father intend to make us sensible of his control over events, and of our moral accountability—yea, to teach us, that abused gifts will be withdrawn, and that sin is punished, even in this life, and often in a manner corresponding with the character of the sin? Prostration of credit and universal embarrassment—do not these seem the *natural* results, or more properly retribution for excessive anticipation of resources; and speculation as to probabilities, and expenditures without limit? If in their projects men have not GOD at all in their thoughts, and in their indulgences break his laws, shall we be surprised if he disappoint their plans, and by pinching want make them to lament their foolish and wicked prodigality?—And how has our country acted in its state of *adversity?* Did we now recognize the hand of GOD, humble ourselves under his fatherly visitation, and look to him for relief—or did we talk, like very Atheists, about the unfortunate crisis, and the passing away of the pressure, and look to this or that course of policy—this or that mortal man? And what is the result The honored individual, on whom the many almost suspended the fate of their country, in one short month is forever removed from it! What an illustration of the vanity of human solicitude, and efforts! How anxious and laborious this one for—the other against, a certain course of governmental action. But both, in vain—for a brief space of time removed the centre of action alike from hope and fear, from satisfaction and disappointment. Surely "man disquieteth himself in vain. Vanity of vanities—all is vanity!"

What an illustration have we here too of the overruling providence of GOD! Man plans deliberately, prosecutes his plan zealously, and the end seems gained. But death, more properly, the ruler of the world, mocks the solicitude, the energy, the success of man. Shall this lesson by events, enforcing that of Scripture, be disregarded? Forgetfulness of GOD—self-dependance, practical denial of moral accountability; this is the root, from which spring all other sins. Sometimes, we are told, the idolatry of wealth, the desecration of the Sabbath, and the brutal vice of intemperance, are the cardinal sins of our country. Yet what are these but so many forms in which practical Atheism—the denial of GOD's government—developes itself? Let it be properly felt, that national and individual welfare depend on obedience to GOD's laws, that "righteousness exalteth a nation," and that sin will bring ruin[‖] upon it; that it is even more true of communities than of individuals, that "godliness hath the promise of the life that now is," and the breach of GOD's laws, whether omissions of duty or transgressions, will cease to be prevalent among us. It is to this great fundamental doctrine, the moral accountability of nations, that our President has invited our special attention, "the dependance," as he expresses it, "of nations as well as of individuals, upon our heavenly Parent." They are the duties growing out of this acknowledgment, to which he calls us, viz., penitence for our offences against our divine Governor—prayer for "his gracious benediction upon our government and our country, and general reformation. In attributing guilt to "our government and our country," we are fully authorized by the terms in which our chief magistrate has now spoken to us, for he tells us we are under the "frowns of GOD's providence"—invites us to fasting and humiliation, the outward signs of a "consciousness of sin," and to prayer for "a proper spirit, and temper of heart and mind." His recommendation respects not only sorrow under the national bereavement, but penitence, and reformation.[¶]

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[*] See Appendix, Note 1.

[†] See Appendix, Note 2.

[‡] See Appendix, Note 3.

[§] See Appendix, Note 4.

[‖] See Appendix, Note 5.

[¶] See Appendix, Note 6.

APPENDIX.

NOTE 1.

The Rev. Mr. Bushnell in his published letter says: "Gen. Harrison maintained a high regard for the Christian Sabbath. A neighbor entered on LORD's day morning, and said with some embarrassment; 'General, I thought you would be absent to-morrow, and I called to see if I might have your oxen a few hours!' He replied, ''Tis the Sabbath, sir, and I cannot attend to business to-day.' 'Yes,' said the man, 'but I thought you would be gone in the morning. Can't I have them, sir?" He was answered, 'Have I not told you before that you must not ask me to transact business on the LORD's day?' 'But, General, I did not mean to offend you.' 'No! but you always do offend me when you ask me to attend to worldly matters on the Sabbath.'

I called on him on Monday morning; he said, 'I was deprived the pleasure of attending meeting last evening, for soon after my return from service in the morning, I was surprised and grieved at a call from about thirty persons from Cincinnati, on an excursion for pleasure. I could not leave them without rudeness, but what grieved me most, I recognized among the number some of my personal friends, and those that I had hitherto considered gentlemen.'

Of late years, writes another, "he always avoided travelling on the holy day," unless from absolute necessity; and during the short period he occupied the President's Mansion, carefully avoided all company on that day, and dined at an early hour, that he might attend public worship in the afternoon with his family. When the infirm health of Mrs. Harrison would not allow her to attend public worship elswhere, General Harrison would often obtain the services of a clergyman for that day, and remunerate him liberally."

A third writes: "He was very much surprised to find that there was not a *Bible* in the President's House. He declared that it ought to constitute a part of the furniture; and said that out of the first appropriation made for the Executive Mansion, he would cause to be purchased the best copy that could be procured, and, to be written in it "*To the President of the United States from the People of the United States.*" His reverence for the Sabbath was indicated by his constant attendance on divine worship, and his withdrawing from all secular employment and cares, to the retirement of his own chamber for religious study or meditation, or to the quiet of his domestic circle. On the Sabbath after his inauguration, many of his political friends called to pay their respects to him as usual. He said to his family that he disliked this exceedingly, and that "Sunday visiting must be broken up." The next Sunday, some of the foreign ministers called, and he was denied to them. The same evening some of his political friends came in. He could not disguise his annoyance at their general discourse, and very soon made an apology for taking leave of them, saying—"Gentlemen, I shall be most happy to see you at all times, *except on Sunday.*"

NOTE 2.

To a sermon by the Rev. Jasper Adams, D. D., entitled "The Relation of Christianity to Civil Government in the United States," preached before the Convention of the diocese of South Carolina in 1833, I am indebted for many valuable suggestions and facts. The whole sermon has been much and generally approved, and is recommended to the perusal of all who have not had that advantage.

NOTE 3.

The reference here is to the Hon. Mr. Frelinghuysen, and the fact is derived from Rev. Dr. Adams' sermon, page 33.

NOTE 4.

This paragraph in brackets was not preached, because it was desired not to protract the sermon.

NOTE 5.

"Sin when it is perfected bringeth forth death." It has been well asked, "are nations and churches exempt from this rule?" Let experience decide. Where are those of Asia, and of Greece, once so illustrious? Where is the glory of Antioch, where the disciples were first called Christians? Where is the Church and city of Tyre, whither the ships of all the earth flocked with their burdens, and where the blessed Apostle found brethren to refresh his heart seven days on his martyr voyage? Where is the Church of Alexandria, the seat of the great Athanasius? Where is Hippo, and Carthage, and Nicæa once the centre of Christendom, whence shone a light that has reached even to us? Their candlesticks are removed. "Their lamp is put out in obscure darkness." And shall we Christians think that such things as these have happened by chance, or some blind necessity? The world is governed by no inanimate system, by no dark inflexible destiny; but by His power and love who "waiteth to be gracious unto us," but yet, who "will bend His bow, if we will not turn, and will whet His sword, and make it ready;" and even far earlier He had given us another similar example in the history of the Patriarchal Church, the Church of Abimelech, and probably of Melchisedec; and that history too, written by inspiration; because when they knew GOD they glorified Him not as GOD, neither were thankful; therefore GOD gave them over to a reprobate mind."—*Wilberforce's Parochial System.*

NOTE 6.

The sermons on this fast day have generally alluded to the National sins: The Rev. Dr. Crosswell, of New Haven, in his sermon has said, "may it not be charged upon us as a nation, that we do not sufficiently reprobate the crimes, which, through the technicalities of the law, escape the penitentiary or the gallows? How often do we see the sympathies of the community awakened—not for the unoffending victim of fraud—but for the perpetrators of the fraud! How often do we see the offender restored to confidence and credit, while the plundered dupe of his arts is pining in poverty, if not in disgrace! Dead indeed must be the moral sense of a community, when crime, and perfidy, and wrong, are marked with so little abhorrence." * * "We find, at times when GOD is forgotten, and moral sense is defective, that the greatest passion for riches prevails. Men become impatient of the ordinary modes of obtaining a competency. They cannot submit to the more slow, though sure, process. They cannot spend their lives in steady and regular application to an honorable and reputable pursuit. The honest gains of labor and industry, are despised and discarded, as unworthy of the consideration of men who are aspiring to the honor of counting up their hundreds of thousands and millions. A shorter cut must be adopted: the machinery for money-making must be put in motion by some new and irresistible power; a day must accomplish the work of years; and a little skill and management must supply the place of a whole life of diligence and economy. And surely I need not tell you, to how much iniquity and unrighteousness this greediness of gain must lead. The whole nation is contaminated by the touch of this unholy passion. It pervades all classes and descriptions of men. It has betrayed thousands from the honest paths of sobriety and frugality, into the treacherous snares of visionary speculation. It has left many a professing Christian, with scarcely a name to live; and has set before the rising generation, an example so pernicious, that it can be followed only at the sacrifice of a fair reputation in this world, and at the fearful hazard of the soul's destruction. And with greediness of gain, comes another train of evils. *Luxury, extravagance,* and *prodigality,* are the natural fruits of ill-gotten riches. Treasures obtained without labor, are commonly squandered without discretion. And hence, either in a spirit of emulation or for self-gratification, this nation has rendered itself ridiculous, for its affectation of pomp, and style, and show; and guilty before GOD, for its vicious indulgences." * * "It is true, we have our thanksgiving days, and our fasting days. But how are they regarded? Do we make the one an occasion for self-indulgence and gratification? And is the other observed only by the few, while the many are squandering it away in idleness and dissipation? *Is it such a fast that God has chosen?*

From the Banner of the Cross.

MONUMENT TO BISHOP WHITE.

Mr. Editor,—It is not a little remarkable, that the proposal to erect a *monument* to the memory of BISHOP WHITE—a project that enlisted so largely the sympathies and interest of all classes of Episcopalians, and indeed of our citizens generally, should have been allowed, so soon, to sink into oblivion. Nearly five years have elapsed since his death, and however deeply his name and virtues may be engraven on our hearts, we have as yet no consecrated marble to signify to our children, the love, the respect, the gratitude, and the veneration that we, who knew him personally, cherished towards him.

Why has so much lukewarmness been displayed in this matter? Surely, Mr. Editor, there has been negligence somewhere; and this has become so apparent, that we cannot longer shut our eyes to the fact. To what, then, is this failure owing? Can it be that there is not sufficient interest felt in the object to induce Episcopalians to contribute the means necessary to accomplish it? This cannot be the fact. I have heard too many persons express a warm interest in it, and a desire to contribute to it, if the opportunity were offered; and let me ask, what Churchman *could* withhold his aid from such an object?

The true reason of the failure, I conceive to be the want of some regular and efficient system of soliciting and collecting subscriptions. If so, it is high time that we set about the matter in earnest. I would propose, that an agent be appointed to call upon the Churchmen of this, and if need be, of other dioceses; and that the rectors or wardens of our city churches be requested to receive and appropriate any donations that may be made for this object; and then, let the committee of Christ Church, if they are still in existence, enter upon their duties with some zeal and energy; and if I am not much mistaken, we shall soon have something worthy of the Church, as well as of the man—something that will give plain and palpable evidence of our gratitude and respect towards him whom we love to designate as *the Father of the American Church.*

J. W.

TEMPERANCE.

In a word, temperance is a virtue, which casts the truest lustre upon the person it is lodged in, and has the most general influence upon all other particular virtues of any that the soul of man is capable of; indeed so general, that there is hardly any noble quality or endowment of the mind, but must own temperance either for its parent or its nurse; it is the greatest strengthener and clearer of reason, and the best preparer of it for religion, the sister of prudence, and the handmaid to devotion. But we need no further proof of the sovereign value of a strict and severe temperance than this, that the temperate man is always himself; his temperance gives him the constant command of his reason, and (which is yet better) keeps him under the command of his religion; it makes him always fit and ready to answer the devil, for it takes away the very matter of the temptation, and so eludes the tempter's design, for want of materials to work upon. And for this cause it was, no doubt, that our Saviour, *Matt.* xvii. 21, told his disciples, that there were some evil spirits not to be dispossessed but by fasting as well as prayer; and I think we may rationally enough conclude, that whatsoever fasting casts out, temperance must at least keep from entering in. It is seldom that a temptation fastens upon a man to any purpose, but in the strength of some one or other of his passions; and there is a sure observation, that where temperance overrules the appetites, there reason is ablest to command the passions; and that till the former be done, the latter will be impracticable.—*South.*

FACILITIES FOR DISSENT IN SCOTLAND AND IN ENGLAND.

It is the boast of Dr. M'Crie, himself a seceder, that those who have seceded from the Kirk, have not left it as the dissenters did the Church of England, because they objected to its original principles, but because they wished to see those principles preserved and carried out. And here we have a lesson for the Church. It is a common notion in our own day, that the way to meet the dissenters is by making our services as like as may be to theirs; by having worship (on week-days at least, if not on Sundays) conducted on their model, a short extemporary prayer followed by a long sermon, and if this may not be in the Church, by shutting up the house of GOD and carrying it on in the school room. Now the worship of the Kirk is merely that of the dissenters, and the effect has been, that one third of Scotland has left the Kirk; and that a highly respected minister of the Kirk, the professor of Church History in the University of Edinburgh, says, "It must be considered, that there are fewer obstacles to dissent in the Scotch than in the English Church; and much more depends on the character of the individual clergyman in Scotland than in England. In this way the evil of an ill-exercised patronage is felt more strongly with us than in England. Here there is a liturgy, which is considered by many as the most important part of the daily service. And besides, there are the forms of marriage and baptism, and for visiting the sick, and for the burial of the dead. In this way, whatever objection there may be to the minister personally, the inhabitants of the parish may derive great advantage from attending his ministry. Then in England a man cannot leave the Church without abandoning the form of public worship altogether, or connecting himself with some religious sect, differing from the Church of England in many important particulars of government and worship; while the Church of Scotland is surrounded with sects differing from her in nothing but the law of patronage. In this way secession is much more easy in Scotland than in England, and every cause that may lead to it should be more carefully avoided." It is interesting to observe, that the very things which many Churchmen are disposed to give up in order to attract dissenters, are the things which, in the judgment of Kirkmen, make dissenters less easy in England than in Scotland.

British Critic.

SCHOOL BOOKS.

ALEXANDER V. BLAKE, 54 Gold street, New York, informs his friends in the Protestant Episcopal Church, and teachers generally, that he will furnish the school books in common use, on the most favorable terms. Teachers out of the city, on sending their orders, will be charged the same prices as if personally present. Among the books always furnished, are the following:

Professor Davies' Mental and Practical Arithmetic—Key to the same. First Lessons in Algebra—Key to the same. Bourdon's Algebra. Legendre's Geometry and Trigonometry—Surveying—and his other works on the higher branches of Mathematics.

Geographies and Atlases of Smith, Olney, Willet, Mitchell, and Peter Parley.

Readers—The Young Lady's Reader, High School Reader, the Reader's Manual, the Reader's Guide, Lovell's Readers, Kay's Series of Readers, and the Comprehensive Readers (four in the series) of S. G. Goodrich, just published.

For Reading and Declamation—The Young Orator and New York Class Book—Lovell's United States Speaker.

Also—Lyell's Geology, Young Lady's Lexicon, Harris's Book Keeping, Bennet's Book Keeping, Comstock's Philosophy, Blake's Astronomy, Olmstead's Philosophy, Lee's Philosophy, Blair's Lectures, Day's Algebra, Day's Mathematics, Walker's Dictionary, &c., &c. tf June 19.

INSTRUCTION BOOK FOR THE ORGAN.

JUST PUBLISHED, the Organ Study, being an introduction to the Practice of the Organ, together with a collection of Voluntaries, Preludes and Interludes, original and selected; a model of a Church Service; explanations of the stops and their combinations; studies for the instrument, and examples of Modulation intended to aid the extempore student; accompanied by an engraving and description of the mechanical construction of the Organ. By Thomas Loud, Organist of St. Stephen's Church, and until recently, Organist of St. Andrew's, Philadelphia.

For sale, either in parts or the entire series, at Loud's Piano Forte and Music Store, No. 174 Chesnut street. 3m June 12.

CHURCH & PARLOR ORGANS FOR SALE.

THE subscriber offers for sale the following Organs:—a large Church Organ, with three sets of Keys and Pedals, in a handsome painted case (Grecian) with gilt Frontpipes, and the following stops: *Great Organ*—Open Diapason, Dulciano, Stop Diapason, Principal, Twelfth, Fifteenth, Tierce, Sesquialtera, Cornet Trumpet. *Choir Organ*—Stop Diapason, Dulciano, Principal, Flute, Fifteenth. *Swell*—Open Diapason, Stop Diapason, Principal Viol de Gamba, Hautboy. *Pedals*—Large Open Diapason, Pedal Couple.

Dimensions—19 feet high—14 feet wide—8 feet deep.

A Church Organ, with two sets of Keys and Pedals, in an elegant mahogany case, with circular towers and gilt frontpipes and ornaments, containing the following stops: *Great Organ*—Open Diapason, Stop Diapason, Principal, Twelfth, Fifteenth, Sesquialtera, Cornet and Trumpet. *Swell*—Dulciano, Stop Diapason, Principal, Flute and Hautboy. *Choir Bass*—Stop Diapason and Principal. *Pedals*—Large Open Diapason—Copula to the Great Organ.

Dimensions—14 feet high—10 feet 2 inches wide, and 6 feet 6 inches deep.

One Swell Organ, in a black walnut case—containing the open diapason; stop diapason treble; stopped diapason bass; principal, fifteenth and trumpet stops. Dimensions—9 feet high; 5 feet 7 inches wide; 3 feet 3 inches deep.

Five Parlor Organs, in elegant and plain mahogany cases.

The above Organs will be sold on accommodating terms. Apply to

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June 12—tf

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Rev. Richard C Shimeall: *Brooklyn.*
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Hon. John Adams: *Catskill.*
Hon. John A. Dix: *Albany.*
Messrs. Charles McArthur: *Hudson.*
Levi Thayer: *Palmyra.*
James W. Reed: *Lockport.*
James Baldwin, Jun.: *Buffalo.*

Brooklyn, June 5, 1841.

ENGLISH AND CLASSICAL SCHOOL.—

The Rev. HIRAM JELLIFF, by Divine permission, intends to open a School at Poughkeepsie, on the 17th of May, 1841; and proposes to receive into his family from 15 to 20 boys of suitable age, who, at all times, will be under his particular care and direction.

As the school is designed for a select number, not exceeding 25 at any time, it would be well for parents and guardians, who may be desirous of availing themselves of its advantages, to signify their intention at an early period.

Inquiry to that effect, may be made either to the Principal (until the 1st of May) at Lithgow, Dutchess county, or to the Rev. John Reed, D. D., of Poughkeepsie.

The situation of the school is a delightful one, being upon the bank of the Hudson, and, with fine walks, within a convenient distance of places of public worship.

The year will be divided into two terms of 18 and 28 weeks each.

The expenses for the year, exclusive of vacations, including tuition, (either classical or English,) board, washing, mending, beds, &c., $150. One half, in all cases, payable in advance for each term as it occurs.

References in New York City:
Rt. Rev. Benjamin T. Onderdonk, D. D.
Rev. Samuel Seabury, D. D.
Rev. Lot Jones,
Rev. Lewis P. W. Balch,
Rev. Benjamin Evans.

References in Poughkeepsie:
Rev. John Reed, D. D.
Rev. F. W. Hatch.
Messrs. Wm. Davies, and H. Wheaton, Esq's

March 27.

DR. DORR'S NEW WORK.

JUST published and for sale by Swords, Stanford & Co., a Historical Account of Christ's Church Philadelphia, from its foundation, A. D. 1695, to 1841, and of St. Peter's, and St. James', until the separaion of the Churches. By the Rev. Benj. Dorr, D. D., Rector of Christ Church. Price $1,25.

Also for sale wholesale and retail, Dr. Dorr' Churchman's Manual.

May 22, tf.

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.

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